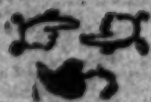


# The supper of the Lorde

After the true meanyng of the Sixte of Iohn  
and the .xi. of the fyrst Epistle to the Cor  
inthians, wherunto is added an E  
pistle to the reader, And incident  
ly in the exposition of the sup  
per: is confuted the letter  
of master More as  
gainst Iohn  
Fryth

i. Corinth. xi.  
Whosoever shall eate of this bread  
and drinke of this cuppe of the  
Lorde unworthely, shalbe  
syltpe of the body  
and bloud of  
the Lorde.

Anno. M. LXXXX. xxviii.  
v. daye of Apryll.







**T**O al the studious readers of  
Goddess wordes and veritie.

**D**iuine (Deare brothers) though  
Sathan, the subtyl aduersary of mā  
kinde, do in his practyse declare him  
selfe as subtyl as the birdes and sub-  
tyll trayners of wyld beastes (whose  
practise is to poyl & lay for bayres, the thing  
wherein the beastes that they woulde take do  
most delite) for he (as s<sup>c</sup> scripture witneseth)  
beynge more subtyl then al the beastes of the  
earth: doubted not to inuade man (the villayne  
of reason) and to trayne hym by his subtyl  
waightes into his pernicious snares. And  
what waye might he haue taken to haue fini-  
shed his purpose so sone, as to poylone that  
parte wherin (as reason was he shoulde) man  
moost delited, that part I saye that made hym  
the lyuely image of God. Thys part therfore  
he poylone persuadyng hym s<sup>c</sup> if he woulde  
taste of the fruite of the tre of knowldege of  
good and euell, he shoulde be as God, know-  
inge good and yll, and that god forbade it hym  
for none other cause, but that he shoulde not  
therby be made equall with God, but shoulde  
styll remaine ignorant not knowyng good  
from yll. Thys bayte lyked the silly man so  
well that incontinent he toke it, thynkyng to  
amende his estate or condition therby. But a  
las, he hath therewith poylone not onely hym  
selfe, but all his offsprynge and posterite also.  
Euen so (mooste dearely beloued in he Lorde)  
the same encmye hath from that tyme to thys  
daye, sought all the wayes he coulde fynde, to  
trayn the chyldren of this fleshye Adam into  
his nettes. But chylde & before all other thyn-  
ges

Genes. iiii.

ges he hath alwayes sought meanes to turne  
 to abuse, the thinges that myghte be moſte to  
 the hindꝛaunce of his malicious purpose. For  
 what thinge might haue bene more hyndꝛaunce  
 to his (more then malicioſe) intent: then the  
 free ſacrifice, which the ſare and loue of god,  
 had cauſed men to offer to him euen from the  
 bezyꝛnyng to the gꝛupꝛg of the law by Moꝝ  
 ſes: And howe dyd this ſubtyl enemy of ours  
 tourne the thankefull hertes of all the worlde  
 (wel moſt from the lꝛyꝛng God they maker  
 vnto idolles of theyꝛ owne inuention? Yea  
 when God had commaunded, by his ſeruaunt  
 Moꝝſes, that the people of Iſraell whom he  
 had choſen out of the whole multitude of the  
 worlde, ſhoulde make them no grauen ymage  
 or ſimilitude of any thyꝛg in heauen, earth, or  
 in hell to the intent to do any honour there vn  
 to: howe dyd this our aduerſary byꝛnge them  
 in beliefe that they myght honour the almighty  
 and euerlꝛyꝛng god in ſuche ymages.  
 Howe wrought he by Jeroboam to make the  
 people beleue that they myght as well honour  
 God in an ymage at Bethell, & in the places ſ  
 he builded called Ecelſa, in the tẽple whiche  
 Salomon had buylded at Hieruſalem: Howe  
 had he grounded in the hertes of the Jewes,  
 that the bloody ſacrifices done in the old law  
 ſhoulde for the declaration of Chriſte to come,  
 and to redeame vs by ſhedynge of his moſte  
 precious bloude were of efficacy and ſtrength  
 to vnt awaye ſynne: The paſchall lambe alſo  
 which was yere'ly eaten in the remembraunce  
 of the lordes paſſyng by the houſes of the chil  
 dren of Iſraell, (the doꝛe poſtes wherof were  
 ſprinkled w the bloude of ſ paſſcouer lambe.  
 to the

iii. R. g. xii.

Hebr. x

Exod. xii

to the intent to signifie oure redemption oute  
 of the captiuetie of the spirituall Egypt, to be  
 by þ bloudshed of the immaculate labe Christ)  
 whē he clewe all the fyrst begotten of the land  
 of Egypt. Howe grossly: howe carnalli: howe  
 vnworthely dyd they vse it? Yea, howe farre  
 dyd they (in al poyntes) abuse it? Did they not  
 (the same nyght that they had taken Christ to  
 crucifie hym) abstaine from entrynge into the  
 iudgement court lest they shoulde be contami-  
 ned, so that they myght not eate the pascheouer  
 Lamber? And what meaned this but that they  
 thought them selues safe by the eatyng therof  
 onely. Oh merciful God, they had not lerned  
 this lesson at Christ. I wyl mercy and not sa-  
 crifice. The cruell tyranny that they intended  
 toward Christ, trouble not their conscience at  
 all, they onely care was that they myght not  
 be letted from epyatng theyr pascheouer. But a  
 las. Hitherto we haue not spoken of the grea-  
 test ouerthrow that this enemy hath geuen vs  
 and that euen synce the great conquest that our  
 captayne Christ dyd on the crosse. The moste  
 sacred Sacramente of the body and bloude of  
 our sauour and redeemer Iesu Christ, which  
 he left with vs to be a perpetuall memoire of  
 that his most victorious conquest: how far out  
 of square hath he brought it: To what shame  
 full abuse is it now come? With what pesti-  
 ferous venoume is it poysoned? The fyrst in-  
 stitution therof: was to be a remembraunce of  
 Christs passion, euen to the daye of hys com-  
 myng to the generall iudgement. But nowe it  
 is become the selfe same body that dyed on the  
 crosse. Oh subtil serpent. Full well knowest  
 thou that the christian herte (which is alwaies  
 desirous of the essentiall presence of Christe)

John. xviij.

Math. xii.



woulde lone becontent to beleue (contrary to  
all reason) the transubstantiation of the bread  
and wine into fleshe and blood. And that thou  
myghtest the coner perswade hym thereunto:  
thou sparedest not to alledge the omnipotencie  
of Christ in þe creatiō of al thinges of nought,  
his veritie in persourmyng al thinges that he  
hath spoken, and then the wordes whiche he  
spake at þe institution of these most sacred Sa  
cramentes: to be spoken to the intente that we  
should vse them to turne those creatures (the  
bread and the wyne) into his body and bloude  
so oft as we lusted to pronounce them ouer it.  
Here hast thou geuen vs a greater ouer throw  
then euer we had before. Now hast thou made  
vs negligent in honouring the father in spirit  
and verite: perswadyng oure selues that the  
true honour consisteth in the outward veneration  
of that breade and wyne. Yea, thou hast  
brought vs to the passe to thynke and say that  
it is not bread and wyne, but the eternall God  
creatour and maker of all thynges in heauen,  
perth, and hell, makynge our creatures (breade  
and wyne) of power to be in al places at once  
as þe eternal God is. Oh merciful Lord, what  
hurt is able to thinke the greatnes of the mi  
sery that this errour hath broughte vs into.  
By thys we haue lost the thyng that shoulde  
certifie vs of oure redemption by Christ. By  
this are we fallen frō the hope in Christ: & this  
satisfactiō on þe crosse to our owne meanes in  
uicted & buylded vpon this trāsubstāciacion. By  
this are we fallen frō þe honouring of the inui  
sible immēse, and eternall God: to the honou  
ring of this thyng for God, which is both vi  
sible, mensurable, and corruptible. Finally by  
thys

this of spirituall we are become all carnall, of  
 reasonable all brutish and beastly, of fayth-  
 full all desperate, of true folowers of Christe  
 all Heathenish and Idol worshippers. This  
 is so fast roted in our heries that no perswa-  
 sion is able to pul it out. We bester vs with  
 fyre, faggottes, and swerde: to mayntayn this  
 (more then hell) darkenes. We persecute and  
 torment most cruelly, all them that labour to  
 reduce these moost reuerent Sacramentes to  
 theyr ryght vse again. We lay to theyr charge  
 that they denye them, when they do induour  
 to set the furth after the fyrst institution ther-  
 of. We thynke wpth the carnall Jewes that  
 he would haue vs eate and deuoure with our  
 fleshelye mouthes: that fleche and bloude that  
 was borne of the virgin Mary, and that suf-  
 fered on the crosse. No auncient doctours in-  
 terpretation, none to whom God hath in these  
 our dayes reueled the mystery of this secret  
 operation: is able to diswade this brutish and  
 beastly opinion. All that wyte as concernyng  
 the same, are compted for heretickes. The au-  
 thour of this lytle booke (who wytteth nought  
 else but the true vnderstanding of the wordes  
 of Christ, in the. vi. of Ihon, and Paule to the  
 Corinthians) is detested and abhorred as an  
 hereticke. Wherefore, we maye wel saye with  
 Christ. The lyght is come into the world, and  
 men haue loved darknes more the lyght. Here  
 I would the faithfull reader should in no case  
 be deceiued in reading of this authours mind  
 vpon the. xi. to 1 Corin. Where he saith, that  
 Paule calleth the congregacion redeemed by  
 Christe, his body & bloud. No doubt christian  
 reader) Paule meaneth no lesse but that the co-  
 llogacion

1. Cor. xi

De sacra fe-  
ria paschae.

gregation of Christ is the body of Christ, & the bread and wyne wherewith we communicate declare the same. For as S. Augustyne sayth. Christ woulde this bread and drynke to be taken for the societie of his body and members which is the church & congregation of the predestinate, called, iustified and glorified sayntes and faythfull. So that here we may see that thys Sacramentall bread & wyne is none other wyse the body of Christ, but as it is the copulation or byndynge together of the faythfull members of Christ in hys church or congregatio. And by thys it foloweth that Paule speakynge of the body of Christ, & of the vnworthy receyvinge of the same: meaneth as well of the smal regarde the Corinthians had to the poore creatures they: felowe members in this mystical body: as to the bread and wine which are as the senewes of the same body. But to thinke by this interpretation, that Paule spake nothing of the breade in this place: were farre wyde (I doubt not) from the meanynge of the authour. For if the authour shoulde so meane: hys meanynge shoulde be cleane contrary to the text, wherein the apostle rebuketh the Corinthians for eatynge and drynkynge thys breade and wyne vnworthely, that is to saye, takynge it as no better then comen bread wher wyth they fylled they: paunches. For thought it do remayne bread & wyne, yet for as muche as it doeth represent vnto vs the participatio or comunio that we haue in the merites and redemption by Christ: it ought of congruence to be so much the more esteemed, by how much the foode of the soule is more to be esteemed then the foode of the bodye. And as the bodye  
esteameth



esteemeth the rynge wherewith she was mary-  
ed, aboue all other iewelle though they were  
neuer so precious: euen so ought we to esteeme  
this Sacramentall bread and wyne (which is  
to vs as the rynge wherewith oure dearely be-  
loued spouse Iesus Christ hath married vs to  
him selfe leauynge it with vs as a pledge tyll  
he returne to iudgement) aboue all other thin-  
ges be they neuer so precious, not for the ho-  
lynnes of þe thyng, but for the loue of him that  
left it with vs. Furthermore, let it not offende  
the (deare brother) that is mentioned of the co-  
tention betwene Luther, and Ecolampadius  
and winglius as concernynge thys moste sa-  
cred Sacramente. For I will put the out of  
doubt that these thre mē differed not in their  
iudgement vpon thys thyng, but as it pleas-  
ed the Lorde so to haue the veritie thorowlye  
tryed, he suffered them not the one to vnder-  
stande the others meanynge. For so came it to  
passe that Luther (who denyed the transub-  
stanciacion) dyd euidently proue that the fayth-  
full receyvers of the communion are assured-  
ly made partakers of the very body & bloude  
of Christe, and all that euer he was made or  
suffered for vs. Not as deuourynge it wyth  
theyr fleshy mouthes, but by fayth receyving  
it, beyng certifyed by the outwarde signes,  
that the soule doth no leste lyue by the merites  
of Christe, then the bodye doth by breade and  
broth. And that we ought therefore to haue the  
in no lesse regarde, then thinges that represent  
vnto vs oure onely saluacion and heauenlye  
fode. On the contrarye parte Ecolampadius  
and winglius, impugnyng in all that they  
myghte, not onely the transubstanciacion, but  
also

also the diuine honour that the papistes do to  
it as to God: byd playnely proue þ it is bread  
and wyne, and therfore oughte not to be ho-  
noured as God, and yet meanyngc none other  
but that it shoulde be more esteemed then com-  
men breade, by as muche as it representeth vn-  
to vs a more precious thynge then the comon  
breade dothe. Thus haue I thoughte it good  
(moste dearly beloued in the Lorde) to premo-  
nysh you of the errour or offence that myght  
be taken in readyng of thys lytle boke. Not  
bycause I fynde anye erroure or stamblynge  
stroke therein, but for that I haue experience  
of the subtyll and busy diligence of our aduer-  
sary the Dyuell inperuertynge all thynges to  
the destruction of them that lōke for health  
at the same The spirite of the lyuing

God the gyuer of all goodnesse  
leade you into all truth

So be it.

Robert Crowley

The exposition of the.

**W**han Chylye lawe those  
glottons schyng theyr bealpes, flo-  
kyng so faste vnto hym, after hys  
wonte maner (the occasion taken to teach and  
preache vnto them of the thyng nowe moued)  
he sayd. Merely bereyve I saye vnto you: ye  
seke me not because ye haue sene my miracles,  
but because ye haue eaten of þe lous & were  
well fylled. But as for me. I am not comē into  
this worlde onely to fyl mennes bealpes: but  
to feed and satisfy theyr soules. Ye take great  
peynes to folow me for the meate of your bea-  
lyes, but oh sloughardes, worke, take paynes  
and labour rather to get that meate that shall  
neuer peryshe. For this meate that ye haue  
soughte of me hitherto, perysheth wyth your  
bealpes: but the meate that I shall gyue you is  
spirituall and maye not peryshe but abyde the  
for euer gyuyng lyfe euerlastyng. For my fa-  
ther hath consigned and confirmed me wyth  
hys assured testymony to be that assured sa-  
uyng health & earnest peny of euerlastyng life  
Whē the Jewes vnderstode not what Chylye  
mente bydyng the to worke & labour for that  
meat that should neuer perysh, they asked him  
what shall we do that we myghte worke the  
workes of god: supposyng that he had spoken  
of some vtward worke requyred of the, wher-  
fore Iesus answered sayng. Euen this is the  
worke of God, to leue and truste in hym  
whom the father hath sent. Lo, here maye ye se  
that worke of God whiche he requyeth of  
vs euen to beleue in Chylye. Also consyder a-  
gayne what this meate is, which he bad them  
here



Sext chapter of Iohn

here prepare and take for, sayinge: worke take  
pynnes and take for that meate. &c. and thou  
shalte se it none other meate then the beliete in  
Christ, where he concludeth that this meate  
so ofte mentioned, is sayth: of the which meate  
sayeth the prophete the iuste lyueth. I sayeth  
in ym is therfore the meate whyche Christ  
prepareth and dysecteth so purely: poulderynge  
and spycyng it wyth spiritual allegories in al  
this Chapter folowynge to gyue vs euerlastyng  
lyfe lyke thow we it.

¶ The said the Jewes vnto hym. What tokē  
doest thou wherby we mighte knowe that we  
shoulde beleue in the? Do some what that we  
might beleue in the? what thing workest thou  
that we might knowe þ to be god? Thou knowest  
wel ynough þ our fathers dyd eatc bread  
of manna in the deserte as it is wryten, he  
gaue them bread from aboue. Iesus answered  
mercely verely I say vnto you: Moyses gaue  
ye not þ breade crom heauen: for though it fel  
downe frō þ ayre: yet was it not heauēly fode  
for: it dyd but fede the beaply. But this bread  
of god that is descended frō heauen (whō my  
father gyueth) refresheth the soule so abundantly  
ly that it gyueth lyfe vnto the worlde. When  
the Jewes vnderstode not this sayinge which  
was nought els the þ declaringe of the gospel  
(for bi þ eating of this bread he went þ beliete  
of this his gospel) they said. How canst thou  
gyue us this breade euermore. Iesus sayed vnto the. I am  
the breade of lyfe. who so cometh to me, shall  
not hunger: & who so beleueth in me shall ne-  
uer thyrst. Whē the Jewes herde Christ say  
the breade that descended frō heauen shoulde  
gyue

Abacuk. ii

Psalm. vii

gyue  
thys  
vnder  
of thy  
thys  
worlde  
so com  
fed an  
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It is  
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¶ You  
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for app

6  
The exposition of the

gyue lyfe to the worlde: they despyed to haue  
thys breade gyuen them for euer. And Iesus  
vnderstanding that they perceiued not the sence  
of thys gospel: he expounded them who was  
thys so lyuely breade that gyueth life to all the  
worlde sainge. I am the breade of lyfe, & who  
so cometh to me, that is to say, who so is gra-  
fed and ioyned to me by sayth shall neuer hun-  
ger, that is, who so beleueth in me is satisfied  
It is sayth therfore that stancheth the hūger  
and thyrste of the soule. Sayth it is therfore  
in Christe that fylleth oure hungrye hertes, so  
that we can desyre none other yf we once eate  
and drynke hym by sayth, that is to say, if we  
beleue his fleſhe and body to haue ben broken  
and his bloude shed for oure synnes. For then  
are oure soules satisfied and we be iustified.  
¶ Quer this it foloweth. But I haue tolde  
you thys because ye lok vpon me & beleue me  
not, & is, ye be offended that I sayd he that co-  
meth to me shall neyther hūger nor thyrste, se-  
ing that your selues being present, be yet both  
hungry and thyrstie. But this cometh because  
ye haue sene me with your bodily eyes, & ye se  
me & beleue not in me. But I speake not of  
such syght nor comyng: but of & syght of sayth  
which who so hath, he shall haue none other de-  
syre, he shall not seke by nighte to loue another  
before whō he wold lay his greife. He shall not  
run wandering here & there to seke dead ſto-  
kes & stones. For he is certified by hys sayth  
to whom he shall cleaue, he is coupled by sayth  
vnto me his very spouse & lyuely fode, the one  
lye treasure of his soule neuer more to thyrste  
for any other. ¶ This sight of faith ye haue not

Syete Chapter of John.

for ye beleue. not no: true in me: wherfore ye  
 vnderstande not how I am the very bread and  
 meate of your soules. yis to say, your fayth &  
 hope. And the cause of this your blindness is  
 (I wil not say ouer hardly to you) that the  
 light hath not drawne you into the knowl. dg  
 of me: or elles ye had receyued me. For all that  
 the father gyueth me, must come vnto me. And  
 as for me, I cast out no man þ cometh to me.  
 For I am not comen downe from heauen to  
 do my wyll, whiche ye ascribute vnto me as  
 vnto another man. for I am verely a vyrgyne  
 man: and accordynge to that nature I haue a  
 speciall proper wyll: but moche more obedient  
 to my father then one of you. For your wyll  
 oft resisteth and repugneth gods wyll, but so  
 doth myne neuer. I am therfore come downe  
 to do his wil þ hath sent me. And to do you to  
 wytte what his wyll is, This (I saye) is my fa-  
 thers wil that hath sent me. That of al that he  
 hath gauen me, I leese none: but muste rease  
 him vp agayne in the laste daye: & to be playne  
 This is his wyl that sent me. That who so se  
 (that is to knowe) the sonne & beleue in him, he  
 must haue lyfe euerlastynge: & I shall reere him  
 vp in the last daye. Here may ye se what meate  
 he speaketh of. God sent his sonne into thys  
 worlde that we might lyue thowgh him. Who  
 lyueth by hym: they þ eate his fleshe & drinke  
 his bloude, Who eate his fleshe & drinke his  
 bloud: they that beleue his body crucified and  
 his bloud shed for theyr synnes, these cleaue vn-  
 to his gracious fauour. But how coulde they  
 cleaue thus vnto him excepte they knew hym?  
 And therfore he added saying, Every mā that  
 seeth



**The exposition of the**

teeth the sonne, that is to saye, vnderstandethe  
wherfore the sonne was sent into this worlde  
and beleeueth in him shal haue cuerlasting lyfe.  
Where it appered to the carnall Jewes that  
Christ had taken to muche vpon hym selfe, to  
saye: I am the bread of lyfe, which am comen  
downe from heauen to gyue lyfe to the worlde  
wherfore the Jewes, that is to saye the Jewes  
now murmured, & not meruelid as M<sup>r</sup>. M<sup>r</sup>ose  
sheweth his chone dycame to another texte fo-  
lowinge which I shal touch anon) the mur-  
mured at this saying of Christ (I am y<sup>e</sup> breade  
which am comē frō heaue) saying Is not this  
Jesus Josephs sonne whose father & mother  
we knowe wel prough? Now then sayeth he,  
I am comē frō heauen? Jesus answered say-  
ing. Murmour not among your selues, wher-  
ye not what I tolde you euen now: All that  
my father gyueth me come to me: your vnbe-  
leue (wherof foloweth thys false vnderstan-  
dyng of my wordes spiritually spoken) cōpels  
leth me to tel you one thinge more then once or  
twyse This therfore it is: No man may come  
to me the onely earnest peny & pledge of youre  
salucion onlesse my father that sent me draw  
hym: and whom he draweth vnto me, that he  
ioyneth vnto me by fayth, hym shal I receiue vp  
in the laste day. I wonder ye take my wordes  
so strangely beleuyng them to be some harde  
cydels or darke parables, when I say nothing  
els then what is wytten in your owne prophetes  
bothe in Esaye and Jeremy, sayinge that all  
shall be thoughte of the Lord. Syth euen your  
prophetes testifye this knowledge to be gyuen  
you of my father: what can be spoken more

**The cause of  
the Jewes  
murmour.**

**Jeremy, cxxi.  
Esaye. l. iiii.**

# Syxe chapter of John

John. vi

playnlye then to saye : what my father gyueth  
me , that cometh to me; or this , no man maye  
come to me. excepte my father draw hym . And  
yet haue it more manifestli. Who so hath herd  
my father and is learned of him , he cometh to  
me as vnto the very onely ancoze of his salua  
cion. Not that any man hath sene the father,  
like peradventure ye mistake these wordes so  
here & to learne , as though they perteyned to  
the outwarde senses, & not rather to the minde  
and inwarde illumininge of the soule . For no  
man neuer sawe the father although he worke  
secretly vpon his herte , so that what so euer  
he wylleth, we must heare and learne . Iohn  
( I saye ) seeth him but he that is sent of God  
as I sayd before of my selfe, he it is that seeth  
the father . Now therefore saye I vnto you so  
berely, berely, as plainly, plainly. That who  
so beleue and truste in me , he hath lyfe euerla  
sting . Nowe haue ye the some of this my do  
ctrine , euen my verye gospell the whole sayle  
of all my legatye and message wherfore I am  
sent vnto the worlde Had M . More vnder  
stand this short sentēce ( who so beleuith in me  
hath lyfe euerlastynge ) & knowne what Paule  
wyth the other apostles preached : especiallye  
Paule being a yere & a halfe among the Corin  
thians, determyning not, neyther presumpnge  
to haue knowne anye other thyng to be prea  
ched them ( as hym selfe sayeth ) then Iesus  
Christe , and that he was crucified Had M .  
More vnderstande thys poynt. He shoulde ne  
uer haue thus blasphemed Christ and his suffi  
cient scriptures , neyther haue so belied his  
Euangelistes & holy apostles, as to saye , they  
wrote

I. Cor. ii,

8

**T**he exposition of the  
wrate not all thynges necessary for our salua-  
tion, but lette out thynges yt necessitie to be  
beleued, making goddes holy testament in suf-  
ficient and vnpercyte. For it reueled vnto oure  
fathers wrytten ette sence by Moyses, and  
then by his Prophetes, & at laste wrytten both  
by his holy Euangelists and apostles.

**B**ut turne we to Iohn agayne & let Mo-  
uoke styll and lye to. I am the breade of lyfe  
sayeth Christ. And no man denyeth that our fa-  
thers and elders dyd eate mana in the deserte,  
and yet are they dead. But he p eateth of thys  
breade: that is to saye, beleueth in me, he hath  
lyfe euerlastinge. For it is I that am this lyue-  
ly breade which am comen fro heauen, of whō  
who so eate by fayth, shall neuer dye. Here  
therfore it is to be noted diligently that Christ  
meaneth, as euery man may se, by the eatinge  
of thys breade none other thinge than the belic  
in him selfe, offered vp for oure synnes: which  
fayth onely iustifyeth vs: whiche sentence to  
declare more playnely, and that he wolde haue  
it noted more diligently, he repeteth it yet a-  
gaine sayinge: it is I that am the lyuely bread  
whiche am come downe fro heauē: who so ea-  
teth of thys breade, shall liue euerlastyngly.  
And to put you cleane out of doubt, I shall  
shewe you in fewe wordes, what thys matter  
is, and by what wayes I muste be the sauour  
and redeemer of the worlde to giue it thys lyfe  
so ofte rehersed. And therfore nowe tak good  
hede. This bread which I speake of so much  
and shall giue it you: is myne owne fleche,  
whiche I muste laye forth and pay for the lyfe  
of the worlde, here it is manifest, p he shoulde  
suffer



## syxte chapter of Iohn

suffer death in his owne flesh for our redemption to geue vs thys lyfe euerlastinge. Thus now may ye see howe Chyestes flesh, which he called bread, is the spirituall fode & meate of our soules. When our soules by faith see God & father not to haue spared his onely so deare beloued sonne but to haue deliuered him to suffer that ignominious and so paynfull deathe to restore vs to life: then haue we eatē his flesh and broken his bloude, assured fermelye of the fauour of god, satisfied & certified of our saluacion.

¶ After this comunicacion, that he said. The breade, whych I shall geue you, is my flesh which I shall paye for the lyfe of the worlde: yet were & carnal iewes neuer the wiser. For their vnbelefe & surdy hatreded wold not suffer the very spiritual sence & mind of chyestes wordes to enter into their hertes. They could not see that Chyestes flesh broken and crucified, & not bodily eatē. Should be our saluacion, & this spiritual meate: as our soules to be fed & certified of the mercy of god & forgeuenes of our synnes thorowe his passion, and not for any eating of his flesh w<sup>th</sup> our teeth. The more ignorant therfore and fleshly they were, the more fierce were they ful of indignacion, strying one against another sainge. How may this fellow geue vs hys flesh to eat it? They stode fast yet in his flesh be for their eyes: these fleshly iewes. wherfore no merueyl though they abbozed & bodely eatyng therof: al though oure fleshly papistis (beinge of the iewes carnall opinion) abbozed it not, neyther ceasse they dayly to crucify & offer him vp agayne whych was once for euer and al of-  
fered

The exposition of the  
ferred as Paule testifyth. And euen here, sith  
Christ came to teache, to take away al doubt,  
and to breake streyfe, he myghte (hys wordes  
otherwyle then he hath declared, and wil here  
after expounde them) haue soluted theyr ques-  
tion: saying, yf he had so ment as Moze mea-  
neth, that he wolde haue bene conuayed & con-  
verted, as our iugglers slepyth y can couaye,  
him with a fewe wordes, in to a synging lose,  
or els (as the thomistical papistes saye) ben in-  
uisible wyth all his dimencioned bodye vnder  
the forme of breade transubstanciati in to  
it. And after a lyke Thomistical mysterye, the  
wyne trassubstantiated, into his bloud so that  
they shoulde eate his fleshe & drinke his bloud  
after theyr owne carnall vnderstynnyng, but  
yet in another fourme, to put away al grudge  
of stomache. Or syth saynte John (yf he had  
thus vnderstande his maisters mynde, and  
toke vpon him to wyte his wordes) woulde  
leau this sermon vnto the worlde to be redde:  
he mighte now haue deliuered vs and them  
from thys doubte. But Christe woulde not so  
satisfy their question: but answered. Verelye  
verelye I say vnto you: except ye eate the fleshe  
of the sonne of man and drynke his bloude, ye  
shall not haue that lyfe in your selues. He that  
eateth my fleshe and drinketh my bloude, hath  
life euerlastyng: and I shall reue hym vp in  
the laste daie: for my fleshe is very meate and  
my bloude the very drynke. He sayth not here  
that breade shall be transubstantiated or con-  
uerted into hys bodye, nor yet the wyne into  
hys bloude. But now conferrs thys saynge  
to hys purpose at the begynnyng: where he

Heb. 2

Thomistes be  
the schole do-  
cters.

had

Lyric chapter of Iohn

had them worke for that meate that shoulde neuer perper the tellpunge them, that to beleue in him whom God hath sente, was the worke of God. And who so beleueth in hym shoulde neuer thyrste nor hunger, but haue lyfe euerly & syng. Conserre also thys that foloweth and thou shalt se it playne that his wordes be vnderstande spirituallly of the belife in hys fleme crucifyed, and his bloude shedde, for whych belife we be promised euerlastyng lyfe: hym self sayng, who so beleueth in me hath lyfe euerlastyn. Here therfore they question (how may thys man grue vs hys fleme to eate it) is soluted: euen when he gaue his body to be broken and his bloud to be shedde. And we eate and drinke it in dede, when we beleue stedfastly that he dyed for the remission of our synnes: Austen and Tertulian to wytnesse.

But here maketh More his argumente against the yonge man. Bicause the iewes merueyled at this sayng: My fleme is very meate and my bloude drynke. And not at thys: I am the doore and the very vyne, therefore thys terte (sayth he) My fleme is &c. must be vnderstande after the litterall sence, that is to wytte: euen as the carnal iewes vnderstand it, murmuring at it beinge offended goynge there wayes from Christe, for they so carnall vnderstandynge therof. And the other textes. I am the doore. &c. muste be vnderstande in an allegorye and spirituall sence, bicause his hearers merueyled nothinge at the maner of the speach. To churche reader, here haste thou not a taste: but a greate tyme full of Mores mischefe & pernicious peruertryng of gods holy worde: and as thou seist hym



### A digression into the confutation.

hym here falsly & pestilently destroy the pure  
 sence in Goddes worde, so doth he in all other  
 places of his booke first where he sayth they  
 marvelled at thys Chyistes saying. My flesh  
 is verpe meate. &c. that is not so, neyther is  
 ther any such worde in the text, except *Moz*  
*woyl* expounde *gurmurabant*, so est, *uiribatur*,  
 they murmured, that is to saye they mer-  
 uayled, as he expoundeth. *Oportet*, id est, *expe-*  
*dit et conuenit* He muste dye, or it behoueth  
 hym to dye, that is to saye, it was expedient  
 and of good cōgruence that he shoulde dye &c.  
 Thus this poet maye make a man to signyfy  
 an asse, & blake white to blerc the simple eyes.  
 But yet for his lordely pleasure, let vs graunt  
 hym that they murmured, is as muche to saye  
 as they maruayled: bicause perchaunce the one  
 maye folowe at the other. And then do I aske  
 hym: whether Chyistes disciples and his apo-  
 stles herde hym not, and vnderstode hym not  
 when he sayd. I am the doze and the vyne:  
 and when he sayed. My flethe, &c. yf he saye  
 no or naye, then scripture is playne agaynst  
 hym. Yf he say ye or yisse, Then yet do I aske  
 hym whether his disciples and apostles thus  
 heareynge and vnderstandynge his wordes in  
 all these three chapters wondered and mar-  
 uayled (as *Moz* sayth) or murmured (as hath  
 the text) at theyr maysters speech what thinke  
 ye *Moz* muste answer here: here maye ye se  
 whether this olde holy vpholder of the popes  
 church is brought: euē to be taken in his owne  
 trappe For the disciples and his apostles ney-  
 ther murmured, nor meruayled, nor yet were  
 offended with this theyr mayster Chyistes wor-  
 des.

*Moz*'s syf-  
 reason is con-  
 futed.

John. vi. xxv

Of M. Moyses letter

des and maner of speache, for they were well acquainted wyth suche piasces: and answered theyr maister Chyſte when he asked them wyl ye alſo go hence fro me? Lorde ſayd they to whom ſhall we go: thou haſt the wordes of everlaſtyng lyfe: and we beleue that thou art Chyſte the ſonne of the liuynge God. Lo M. Moſe, they neither meruailed, nor murmured And why? For bycauſe as ye ſaye they vnder ſtoode it in an allegorye ſence, and perceyued well that he ment not of his materiall body to be eatē wyth theyr teeth but he ment it of hym ſelfe to be beleued, to be verye God and verye man hauynge fleſhe and bloude as they had, and yet was he the ſonne of the liuynge God. Thys belefe gathered they of all his ſpiritual ſayinges as hym ſelfe expounded bys owne wordes ſaying. My fleſhe profitteth nothyng, meanyng to be aten but it is the ſpिरितe that gyueth thys lyfe. And the wordes þ I ſpeake vnto you are ſpिरितe and lyfe: ſo that who ſo beleue my fleſhe to be crucifyed and broken, and my bloude to be ſhede for his ſinnes, he eateth my fleſhe and drynketh my bloude, & hath lyfe everlaſtyng. And thys is the lyfe wherewith the rightuouſe lyue, euen by ſayth.

Thacuc. li.

The ſeconde argument of Moſe.

¶ After thys terte thus wyſely proued to be vnderſtande in the litterall ſence, wyth the carnal Jewes, and not in the allegorye or ſpiritual ſence wyth Chyſte and bys apoſtles. The hole ſome of Moſes confutation of the poynte man ſtandeth vpon thys argumente. ¶ *Polle ad Elie*. That is to wytte. God maye do it

### A digression into the confutation

Do it, ergo it is done. God maye make his bodi  
in many, or in all places at once, ergo it is in  
manye or all places at once. Whiche maner of  
argumentacion, howe false and naughte it is  
euery sophister, and euery mā that hath wytte  
percepueth. A lyke argument. God maye shewe  
More the trowth and cal hym to repentaunce  
as he dyd Paule for persecuting his church:  
ergo More is conuerted to God: Or, god may  
let him runne of an indurate hert wyth Pha-  
rao and at last take an open and soden venge-  
aunce vpon hym for persecutinge hys worde  
and burnyng his poore mēbers: ergo it is don  
all ready: M. More muste first proue it vs by  
expresse wordes of holy scripture, & not by his  
owne vnwrytten dreames, that Chrystes body  
is in many places or in al places at once: & then  
though oure reason can not reache it yet oure  
fayeth measured and directed with the worde  
of fayth wyl both reache it, receyue it, & holde  
it fast to: not bicause it is possible to God, and  
impossible to reason: but bycause the wrytten  
wordes of oure fayth sayeth it. But when we  
reade gods worde in mo then .xx. places cōtra-  
ry, that his hodye shoulde be here. More muste  
gyue vs leaue to beleue his vnwrytten vani-  
ties (verities I shoulde saye) at leasure. Here  
mayst thou se Chryste reader wherfore. More  
woulde so fayne make the beleue, that thapo-  
stles left ought vnwrytten of necessitie to be be-  
leued euē to stablisy the Popes kingdō which  
stādeth of Mores vnwrytten vanities. As of  
the presēce of Chrystes body & makinge therof  
in the breade. Of purgatory, of invocation of  
saints, worshipping of stoncs & stockes, pilgri-  
images

The cōfutati-  
on of hys .ii.  
garniente



Of M. Moyses letter

mages, halowinge of bones & belles & crepinge  
to the crosse. &c. Yf ye wyl beleue what soeuer  
Moyse can sayne wythout the scripture: then  
can thys poet sayne you another churche then  
Christes & that, ye must beleue, it what soeuer  
it teacheth you, for he hath sayned to that it  
cā not erre, though ye se it erre & fight agaynst  
it selfe a thousande tymes. Yea yf it tell you  
blacke is whyte, good is bad, and the dyuyl is  
god: yet muste ye beleue it, or els be burned as  
heretikes. But let vs retourne to our purpose  
¶ To dispute of Godds all myghty abscoute  
power what God may do with his body, it is  
great folly and no lesse presumption to Moyse,  
syth the pope whiche is no holt god but halfe  
a god by theyr owne decrees hath decreed, no  
mā to dispute of his power. But christē reader  
be thou cōtent to know þ gods wyl, his word  
and his power be al one and repugne not. And  
neyther wylleth he, nor may not do any thyng  
including repugntaunce, imperfection, or that  
shoulde derogate, minish or hurt his glory and  
his name. The glorye of his godheade is to be  
present and to fyll al places at once essentially  
presently wyth his all myghty power, whiche  
glory is denied to any other creature, him selfe  
sayinge by his prophete: I wyl not gyue my  
glory to any other creature: now therfore syth  
his manheade is a creature, it can not haue  
thys glorye whiche onely is appropried to the  
godhed ¶ To attrIBUTE to his māhode þ proper  
tie which onely is appropried to his godheade  
is to confounde both the natures of Christ.  
¶ What thinge soeuer, is euery where after the  
saied maner, that must nedes be infinite, with  
oute

### A digression into the confutation

out begynnyng and ende, it muste be one alone,  
and almyghty: whiche properes onely, are ap  
propried vnto the gloriouse maiestie of the  
god head. Wherefore Christes bodi mai not be  
in al or in many places at once. Christ him self  
sayinge as cōcernyng his manhode. He is lesse  
then the father, but as touchyng his godhead,  
the father & I be both one thyng. And Paule  
recitynge the Psalme affirmeth: Christ as con  
cerning his māhod to be lesse then god: or lesse  
then angelles as some terte hath it & here it is  
playne that all thynges that Moyses ymagineth  
and sayneth are not possible to God, for it is  
not possible for God to make a creature equal  
vnto hym selfe, for it includeth repugnaunce  
and derogateth his glorie. God promysed and  
swore þ all nations shoulde be bleTed in the  
death of that promysed sēde which was Christ  
God had determined and decreed it before the  
worlde was made: ergo Christe muste nedes  
haue dyed, & not to expounde this world opor  
tet. as Moyses mynseth it. For it was so necessa  
ry þ the cōtrary was impossible, except Moyses  
woulde make god a lyer, whiche is impossible  
Paule cōcludeth that Christ must nedes haue  
dyed w<sup>ch</sup>ynge thys latyn terme Necesse. Say  
inge: where so euer is a testament, there muste  
the death of the testament maker go betwene:  
or els the testament is not ratifyed & sure, but  
rightuousnes & remissio of synnes in Christes  
bloude is his new testament, wherof he is me  
diat<sup>or</sup>ur: Ergo the testamēt maker must nedes  
haue dyed. Wherfore not therfore (M. Moyses)  
thys worde Oportet (though ye fynde potest  
for oportet in some corrupte coppe) vnto your  
vnsaue

John. xiii.  
John. x.  
Heb. ii.

Heb. ix.

Of M. Moyses letter.

John. ii. 1. xii.

vsauerye sence. But lette oportet signifye, he must or it behoueth him to die. for he toke our very mortal nature for the same decreed counsell: hym selfe sayinge. Oportet exaltari filium hominis. &c. It behoueth, or the sonne of man must dye, that euery one that beleueth in hym perryeth not &c. Here maye ye se also that it is impossible for God to breake his promyse.

It is impossible to God whiche is that veryste, to be founde contrarie in his dedes and wordes: as to saue them whom he hath dampned, or to dampne them whom he hath saued, wherfore all thinges imagyned to M. Moyses byayne are not possible to God.

And whē M. Moyses sayth, that Christ had power to let his lyfe and to take it agayne, and therefore not to haue dyed of necessitye: I wonder me, that hys scholemaister here sayled him so conynge as he maketh hym selfe therein: which graunteth and affirmeth (as trewe it is) that with the necessary decreed workes of gods for syght and prouidence standerth ryght well hys fre libertie. But M. Moyses sayeth at laste, yf god woulde tell me þ he woulde make eache of both their two bodyes meanynge the yonge mannes bodye and hys) to be in syftene places at once. I woulde beleue him. If he were able to make his wordes trewe in the bodyes of both twayn, and neuer woulde I so muche as aske him whither he woulde glorifye them both first or not: but I am sure glorified or vnglorified, yf he sayed it, he is able to do it. So here may ye se what a feruent sayth thys olde man hath, and what an earnest mynde to beleue Chrystes wordes yf he had tolde him: but

I praye



### A digression into the confutation

I pray you M. More what and yt Chyft nes  
uer tolde it you, nor sayd it nor neuer woude:  
woude ye not be as hasty not to beleue it: Yf  
he tolde it you: I praye you tell vs where you  
speake wpth hym, and who was by to here ye  
recorde: yet yt you bynge as falle a shew as  
your selfe to testify thys thyng: yet by youre  
owne doctrine, muste ye make vs a myracle to  
confirm your tale, ere we be bounde to beleue  
you: or yet to admyte this your argumēt. God  
may make his body in many places at once, er  
go it is so. Sye ye be to hely wpth godds al-  
mighty power, & haue takē to great a burdē v-  
pon your weake shoulders, ye haue overladen  
your selfe w your owne harnais & weapnes: &  
yong Dauid is likely to preuaile against you  
wpth his sling & stone. God hath infatuated  
your high subtyll wysedome. Your crafty con-  
ueyaunce is spyed. God hath sent your church  
a mete couer for such a cuppe, euen such a de-  
fender as ye take vpon your selfe to be, that  
shall lette al theyr whole cause fal flatte in the  
myer vnto both your shames and bitter confu-  
sion. God therfore be praysed euer. Amen

¶ The sayth M. More thought semeth re-  
pugnaunt both to hym and to me, one body to  
be in two places at once: yet God seeth howe  
to make them stande together well ynough.

This man wpth his olde eyen and spectacles  
seeth farre in gods syght, and is of his pryncy-  
pall counsell: that knoweth helye by some secrete  
reuelacion howe God seeth one bodye to be in  
many places at once, including no repugnance  
for worde hath he none for hym in al scrip-  
sure no more then one bodye to be in al places

at

Of M Moyses letter.

at once. It implerh fyrst repugnaunce to my  
syght and reason, that all thys worlde shoulde  
be made of nothing: and that a virgyn shoulde  
brynge forth a chylde. But yet, when I se it  
wrytten with the wordes of my sayth, which  
God spake: and brought it so to passe: the im-  
plerh it no repugnaunce to me at all. For my  
sayth reacheth it and receyueth it stedfastlye.

For I know the voyce of my herdcman: whiche  
yf he sayed in any place of scripture that hys  
bodey shoulde haue bene containd vnder the  
forme of bread and so in manye places at once  
here, in earth, and also abidyng yet styll in hea-  
uen to. Merely I woulde haue beleued hym I  
as sone and as firmly as M. Moyses. And ther-  
fore euen yet if he can shewe vs but one sen-  
tence trulye taken for his parte, as we can do  
many for the contrary, we muste gyue place.

For, as for his vnwrytten verities, and the au-  
thority of his antichrist synagoge, vnto which  
(the scripture forsaken) he is now at last with  
shame ynoughe compellid to flee: they be pro-  
ued starke lyes and very deuclry.

Then sayth he, that ye wote well that ma-  
ny good folke haue vsed in thys matter many  
good fruiteful exāples of gods other workes:  
not onely miracles, wrytten in scripture (vnde  
versus: where one I praye ye) but also done  
by the comen course of nature here in earth.  
Yf they be done by the comen course of na-  
ture: so be they no myracles. And some thyn-  
ges made also by mānes hand. As one face be  
holden in diuerse glasses: and euerye piere of  
one glasse broken into twenty. &c. Lorde how  
thys pontificall poet playeth hys parte, By  
cause

### A digression into the confutation

cause (as he sayeth) we se many faces in many  
glasse: therfore may one body be in many pla  
ces, as though every shadowe and similitude  
representyng the body, were bodely substance  
But I aske More, when he seeth his owne  
face in so many glasse whethere all thos. fa  
ces that appere in the glasse be his owne veri  
faces hauyng bodely substance, skynne, leshe  
and bone: as hath that face, whiche hath hys  
very mouth nose eie. &c. where with he faceth  
vs out the trowth thus falsely with lyes: And  
yf they be all his very faces, then in very dede  
there is one body in many places, and he hym  
selfe beareth as many faces in one hooide. But  
acordynge to his purpose, even as they be no  
very faces, nor those so many voyces, sownes  
and similitudes, multiplyed in the ayre, be  
twene the glasse or other obiecte and y body  
(as the philosoper proueth by natural reason)  
be on very bodies: no more it is Christs very  
bodye: as they woulde make the beleue in the  
bread, in so many places at once. But y bread  
broken and eaten in the supper monisheth and  
putteth vs in remembraunce of his death, and  
so exciteth vs to thankes giuyng to laude and  
praple: for the benefyt of our redemption, and  
thus we there haue Christe presente in the in  
warde eye and syght of our fayth, we eate his  
body and drynke his bloude, that is, we beleue  
suerlye that his bodye was crucified for oure  
synnes and his bloude shed for our saluacion.  
At last, note, Christe reader, that M. More  
in the thyrde booke of his confutation of Tynd  
all the, & xlii. syde, to proue S. Iohannes  
gospel vnperfyt & insufficient (for leauing out  
of so



Of M Moyses letter.

of so necessary a point of our faith, as he calleth þ last supper of Christ his maundy (sayth that John spake nothyng at all of this Sacrament. And nowe le agayne in these his letters agaynst Fryth, howe hym selfe byngeth in John the. vi. cha. to impugn Frythes wyrryng, and to make al for the Sacrament, thus. My flesh is verely meate, and my blood drynke. Welyke the man had there ouertherie, hym selfe coule, the yonge man here causyng hym to put on hys Spectacles and poore bitter and more wyselye wyth his olde eye upon saynte Johns Gospell to fynde that thyng there nowe wyrtten, whiche before he woulde haue made one of his vnwyrtten verities. As yet yf he loke narrowly he shall espye that hym selfe hath proued vs by scripture, in the. xxxvii leafe of his dialogue of quod he and quod I.oure Ladies perpetuall virginite expounding non cognosco, id est, non cognoscam, whiche now wyrtten vnwyrtten veritie he numbereth a lytle before amonge his vnwyrtten vanities. Thus maye ye se howe thys olde holy vpholder of the popes churche, his wordes fyghte agaynst them selfe into his owne confusyon in findyng vs forth his vnwyrtten vanities, verities I shoulde say. But retorne we vnto the exposition of saynt John.

¶ When the Jewes would not vnderstande the spirituall sayinge of the eatyng of Christs fleshe and drynkyng of hys blood, so ofte and so playnely declared: he gaue them a stronge strype and made them more blynde, for they so deserued it (suche ar the secreete iudgements of God) addinge vnto all his seinges thus

The exposition of the

thus who so eateth my flesh and drinketh my  
bloude: abideth in me & I in him. These wor-  
des were spoken vnto these vnbeleuers into  
theyr farther obstination, but vnto the fayth-  
full for theyr better instructiō Now gather of  
this the cōtrary, & saye, who so eateth not my  
fleshe & drinketh not my bloud: abydeeth not in  
me nor I in him, & ioyne thys to the foresaide  
sentence. Except ye eate the flesh of the sonne  
of man, & drynke his bloude, ye haue no lyfe in  
you, let it neuer fal fro thy mynde (christē rea-  
der) þ faith is the life of the righteous, & that  
Christ is this luyng bread whom thou eatest,  
that is to saye, in whom thou beleuest. For yf  
our papistes take eatinge and drynkynge here  
bodely, as to eate the naturall body of Christ  
vnder the forme of bread & to drinke his bloud  
vnder the forme of wyne: then must all yonge  
chylidren that neuer came to Godes boorde de-  
parted, and all laye men that neuer dracke hys  
bloud be dampned By loue we abyde in God  
and he in vs, loue foloweth fayth in the order  
of oure vnderstanding and not in order of suc-  
cession of tyme, if thou lokest vpon þ self gyf-  
tes and not on their frutes. So that principa-  
ly by fayth whereby we cleaue to Godes good-  
nes & mercy, we abide in God, and God in vs,  
as declare his wordes folowynge, sayinge, as  
the luyng father sent me so lyue I by my fa-  
ther. And euē so he that eateth me shal lyue be-  
cause of me, or for my sake. My father sente  
me whose wyll in all thynges I obeye, for I  
am hys sonne. And euen so verely must they þ  
eate me, that is beleue in me, forme and fashion  
them after my ensample mortifying their flesh

Abact. ii

John. iii n

Lyte chapter of Iohn

Christen re-  
spondent.  
gionis sayth  
and lyfe co-  
respondent.

and chaungyng theyr luyng: or els they eate  
me in vayne and delamble theyr beliefe. For  
I am not comen to redeme the worlde onelye  
but also to chaunge theyr lyfe. They therfore  
that beleue in me shall transforme theyr lyfe af-  
ter my example and doctrine, and not after a-  
ny mānes tradicions. This is the breade that  
came from heauen, as the effect selfe declarcth,  
whome who so eateth shall lyue euer. But he  
that eateth bodily bread (yueth) not euer, as ye  
may se of you fathers that ate Manna, and  
yet are they dead. It is not therfore any mate-  
riall bread nor bodily fode that may geue you  
lyfe eternall.

These wordes dyd not onely offende them  
that hated Christ, but also some of hys discy-  
ples. They were offended (sayth the text) & not  
merueyled as Moze trysketh oute the trouthe)  
whiche sayde. This is an hard sayinge: who  
maye here this? These discyples yet stode no  
lesse in Christs visible flesh, and in the barke  
of his wordes, the dyd the other ieiues: and as  
doth now Moze, beleuing hym to haue hadde  
spoken of his natural body to be eatē w theyr  
teth. Which offence Christ sayng, said: doth  
this offende you what the wyll ye saye, if ye se  
the sonne of mā ascend thither where he was  
before? If it offēde you to eate my flesh while  
I am here, it shall moche more offende you to  
eate it when my body shalbe gone out of your  
sight, asēded into heauē there sittynge on the  
ryght hand of my father vntyl I come againe  
as I went, that is to iudgement. Here myght  
Christ haue enstructed his discyples the trouthe  
of the eatinge of hys flesh, in forme of breade.

had



**T**he exposition of the  
had this ben his meaning. For he lefte the ne-  
uer in any perplexitie or doubt: but sought al  
the wayes by ymilitudes and familiar exam-  
ples to teach the playnely. Henceuer spake the  
so harde a parable, but where he perceyued  
they were ignoraunte, anon he helpte the and  
declared it them. Yea sometimes he preuented  
they atkyng with his owne declaration. and  
thynke ye that he dyd not so here: yee ver-  
lye. For he came to teach vs, and not to leaue  
vs in any doubt and ignoraunce, especially in  
the chiefe poynt of our saluacion, whiche stan-  
deth in the belefe of hys death for our synnes.  
Wherefore, to put them out of al doubt as co-  
cerning this eating of his flesh, and drynkyng  
of his bloude, that shoulde gyue euerlastyng  
lyfe: where they toke it for his very body to be  
eaten with theyr teeth: he said. It is the spirite  
that gyueth thys lyfe, my flesh profiteth no-  
thing at al, to be eaten as ye meane so carnally.  
It is spiritual meate that I here speake of. It  
is my spirite that draweth the hertes of me to  
me by faith and so refresheth them gostely. Ye  
be therfore carnal, to thynke that I speake of  
my flesh to be eaten bodily, for so it profiteth  
you nothing at al. How longe wyl ye be wyth  
out vnderstandyng? It is my sprete I tel  
you that gyueth lyfe. My flesh profiteth you  
nothing to eat it: but to beleue that it shal be  
crucified and suffer for the redemption of the  
worlde it profiteth. And when ye thus beleue  
then eat ye my flesh & drinke my bloude, that  
is ye beleue in me so suffer for your synnes.  
The verite hath spoken these wordes. My  
flesh profiteth nothing at al: it can not therfore

Syfte chapter of John.

befalle. For bothe the iewes and his disciples murmured and disputed of his fleshe howe it shoulde be eatē, and not of the offering therof for our synnes as Christ ment. This therfore is the sure ancor to holde vs by againste al the objections of the papistes for the eating of chrystes bodi (as they say) in forme of bread. Christ sayed. My fleshe profiteth nothinge: meaninge to eat it bodely. This is the keye that soluet all their argumentes and openeth the waye to shewe vs all their false and abominable blasphemous lyes vpon Christes wordes, & vtters recth their sleigh iuggelinge ouer the breade to maintaine antichristes kingdome therw. And thus when Christe had declared it and taught them that it was not the bodyely eating of his matcriall body: but the eating with the spirite of fayth: he added sainge. The wordes whiche I here speake vnto you are spirite & life. That is to say, this matter that I here haue spoken of with so many wordes muste be spirituallye vnderstande to gyue you this life euerlastyng. Wherefore the cause why ye vnderstande me not is, that ye beleue not. Here is lo the conclusion of all this sermon. Christe very God and man, had sette his fleshe before them to be receyued with faith that it shoulde be broken & suffer for their synnes but they coulde not eat it spirytually bicause they beleued not in hym. Wherefore many of hys dyscyples fel frō hym and walked no more wyth hym. And then he sayed to the twelue. Wyl ye go away to? And Symon Peter answered: Lorde to whō shall we go? Thou hast the wordes of euerlastyng life and me beleue and are sure, that thou arte Christe

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## The declaracyon

Chryst the sonne of the lyuynge God. Here is  
it manysfeste what Peter and his felowes vn-  
derstode by thys eatynge and drynkyng of  
Chryste. For they were perfittly taught that it  
stode al in þe belefe in Chryst as they answered  
here testyfyeth. Yf thys matter had stande v-  
pon so depe a myracle, as our papystes sayne  
wyth out anye worde of God, not compre-  
hended vnder any of theyr comon senses, that  
they shoulde eate hys bodye beyng vnder the  
fourme of bread as longe, depe thicke and as  
broad as hanged vpon the crosse, they beyng  
yet but feble of fayth, not confirmed wyth the  
holy gooste, muste here nedes haue wondered  
stonned and staggerde, and haue bene moie in-  
quisityue, of so straunge a matter then they  
were. But they neither doubted nor merueiled  
nor murmured, nor were any thing offended w-  
thys maner of speache, as were the other that  
dwyte away, but they answered firmly. Thou  
hast the wordes of euerlastynge lyfe: and we  
beleue, &c. Nowe to the expoficion of the wor-  
des of oure Lordes supper

Amonge the holy Euangelistes, wyttenge  
the story of Chrystes supper: John bicause the  
other thre had wyttē it at large, did but make  
a mencion therof in his. xiiii. chap. Mathewe  
Marke and Luke declaryng it clerely, or derly  
and wyth iust number of wordes with whom  
Paule agreeth, thus wytyng vnto the Co-  
rinthians. Our Lorde Iesus, the same night  
he was betrayed. he toke the bread, and after  
he had giuē thākes: he brake it sayeng: Take  
ye it, eate it. Thys is my bodye, whych is for  
you broken. Here is nowe to be noted the or-  
der

i Cor. xi.

Luk. xxiii

Math. xxiii.

Math. xvi



## of the Lordes Supper

The order of  
the action.

der of thys action or acte. fyrste Chryste toke the breade in his handes, secundarilye he gaue thanks, thyrde he brake it: fourthlye he raughte it them saynge, take it, fiftly he bad them eate it, At laste after all thys he sayed.

Thys is my bodye whiche is for you broken, thys thyng do ye into the remembraunce of me Here ye se, that thys breade was fyrste broken Delivered to them, and they were commaunded to eate it: ere Chryste sayed. Thys is my bodye. And for bicause it is to suppose verelye, that they toke it at hys hande as he bad them, and dyd eate it to, whē they had it in theyr handes, theyr mayster ( whose wordes they dyd ever obey ) commaundyng them: it must nedes folowe (yf these be the wordes of the consecracion) that they were houseled wyth unconsecrated breade, or elles nowe eaten, or at leste wylle parte of it, ere Chryste consecrated it, yea it foloweth that it was out of Chrystes handes and in theyr mouthes when Chryste consecrated it, and so to haue consecrated it whē it was nowe in his disciples handes or in theyr mouthes or rather in theyr heales?

Here it is manifest that Chryste consecrated no breade, but deliuered it to his disciples, & bad the eate it. In somuch that S. Thomas theyr owne doctoure, that made theyr transubstantiation confesse the that some there were, that sayed that Chryste dyd fyrste consecrate wyth other wordes, ere he nowe reachyng the bread to his disciple sayed. This is my bodie - &c

And yet calleth he it no herelye so to saye.

Nowe lye in all this acte & supper, there be no wordes of consecracion, but of the deliuyering  
of the

## The Declaracion

of the breade brok'n after thanks geyng  
wyth a commaundement to eate it: byng  
your wordes of consecracion. And shewe vs  
by what wordes God promised you and gaue  
you power to make his bodie. There is ney-  
ther comaundement, nor yet any wordes lyste  
in al þe Scripture to make or to consecrate Chri-  
stes bodie, to byng it in to the breade. But  
there be the wordes of God leaste in the fyrst  
chapter of Genesis, whereby he made all the  
worlde: wyth whiche wordes, all be it we  
yet haue them: yet is it denied vs to make that  
thing that he made wyth them. Nowe, syth  
we hauinge his wordes of the creacion ca not  
yet make any newe creature of nothyng: how  
then shall we wythout any wordes of conse-  
cracion and makynge, make the maker of al  
thynges?

¶ Unto this action or supper or deliuerance  
of the breade, he added a reason and significa-  
cion of this signe or sacrament, and what also  
is the vse therof: as though any shoulde aske  
them thereafter, what sacramente, religion, or  
rite is this? They shoulde answere euē in a like  
maner of speach as it was commaunded theyr  
fathers to make answer to theyr chyldren at  
the eatynge of the olde pasceouer, wherof this  
newe pasceouer was the verytpe, and that the  
figure, sayng. When your childerne aske you  
what religion is this: ye shall answer them.  
It is the sacrefyce of the passynge by of the  
lorde. &c. So here the lame that signified and  
dyd put them in remembraunce of that passynge  
by in Egypte (the Israelites spared, and the  
Egyptians smytten) was called in lyke phrase  
the

The vse of  
supper

## of the Lordes Supper

the selfe thyng that it represented, signified, and dyd put them in remembraunce of: none notherwyle then if Chyistes disciples, or anye man elles, seing in that supper, the breade taken, thankes gyuen, the bread broken, distributed & eaten: Woulde haue asked hym. What Sacrament or religion is thys? He had to answer them that Chyist sayd. This is my body which is for you broken. Thys thyng do ye in remembraunce of me, that is to saye, so often as ye celebrate this supper, giue thankes to me for your redemption. In whych answer he calleth the outward sensible signe or Sacramente, that is the breade wyth all the other accion, euen the same thinge that it signifieth, representeth, and putteth such eaters of the Lordes Supper in remembraunce of.

For when he sayed, whiche is broken for you, euerye one of them sawe that then it was not his body that was there broken: but the bread for as yet he had not suffered, but the bread broken was deuyded in peces to euery one of the twelue taking and eating a piece before he sayed Thys is my bodye, &c.

¶ Nowe syth M<sup>r</sup> More wyl speke so fast in his literall sence vpon these wordes. Thys is my body. &c. The do I aske him, what thyng he sheweth vs by this fyrste worde and pronowne demonstratyue. For, in englishe (this) If he shew vs the bread: so is the bread Chyistes body, and Chyistes body the bread, which sayinge in the litterall sence is an hygge heresy after them. And for thys sainge they buttred the Lorde Cobham. Also I aske whither Chyiste

Moyses lette:  
al sence is lost



## The declaracion

Christ speaking these wordes. This is my body  
 that he had then the bread in his handes where  
 with he houseled his disciples or no? That he  
 had it not, but had nowe deliuered it them:  
 and had commaunded them to eate it to, the or  
 der and wordes of the texte plainele proue it,  
 as is declared before. And saint Marke telleth  
 the story also in thys order. The Cuppe taken  
 in his handes, after he had gyuen thanks,  
 he gaue it them, and they all dranke thereof.

Mark. xiiii.

And he sayed to them. This is my bloude of  
 the newe testamen: whiche is shedde for ma-  
 ny. Here it is manifest that they had all dron-  
 ken thereof first ere he said the wordes of con-  
 secracion (if they be the wordes of any conse-  
 cracion,) Besides thys yet: if ye be so sworne  
 to the litteral sence in this matter, that ye will  
 not in these wordes of Christe (Thys in my  
 bodye &c) admitte in so playne a speache anye  
 troope (for allegory there is none, if ye knewe  
 the proper difference of them both, which eue-  
 ry grammarian can teache you) then do I laye  
 before your olde open an spectacles, to Chri-  
 stes wordes spokē of the Cuppe both in Luke  
 and Paule sayinge: thys Cuppe is the newe  
 testament thorowe my bloude which is shedde  
 for you. Here Christe calleth the wyne in the  
 cuppe the selfe cuppe whiche euerye man kno-  
 weth is not the wine. Also he calleth the cuppe  
 the new testament, and yet was not the cuppe  
 nor yet the wyne conteyned therein the new tes-  
 tamente, and yet he calleth it the newe testas-  
 ment established and confirmed with his blood  
 Here ye se he called not þ cuppe his blood but  
 the testamente. Where is nowe your litterall

Luk. xxi

1. Corin. xi

sence

of the Loides supper

ſenſe that ye woulde ſo fayne frame for your  
pappes pleaſure? If ye wyl ſo ſore ſpyke to  
the letter: why do your faction leaue here the  
playne letter: ſayeng that the letter ſayeth: go  
inge aboute the buſhe wpth thys expoſycyon  
and circumlocucion, expoundyng. Thys is my  
bodye, that is to ſaye, thys is couerted and  
turned into my bodye, & this bread is tranſub-  
ſtanciated into my bodye: Howe farre lo, M.  
More is thys your ſtraunge thomyſtical ſenſe  
from the ſlate letter: Yf ye be ſo addyct to the  
letter: why fraye ye the comen people from the  
lytterall ſenſe wpth thys bugge, tellynge them  
the letter ſayeth: but there is neyther letter  
nor ſpīrite that maye bydle nor holde your  
ſtyffe necked heades

John vi

¶ Also ye ſhalt vnderſtande that Chriſt rebu-  
ked the iewes for theyr lytterall ſenſe and car-  
naſl vnderſtandyng of hys ſpīrytual wordes.  
ſaunge: My fleſhe proſpyteth you nothyng at  
all to eate it. &c. And theyr lytterall takynge of  
hys ſpīrytual wordes was the cauſe of theyr  
murmure. &c. For euen there (as alſo lyke in  
other places) to eate Chryſtes fleſhe. &c. After  
the comen vñſale of the ſcripture, is not elſes,  
then to beleue that Chriſte ſuffered death, and  
ſhede hys bloude for vs. Reade ye Paule.

1. Corinthis. 2

To eate Chri-  
ſtes fleſh is to  
beleue in him.

¶ Our fathers dyd all eate the ſame ſpīrytuall  
meate and drynke the ſame ſpīrytuall drynke  
that we nowe eate and drynke: Here I thynke  
M. More muſt leaue his lytteral ſenſe and ma-  
teriall meate, or els deny Paule, and deny to  
that our fathers dyd eate Chriſt & drynke hys  
bloude, whyche all here Paule ſayeth, For to  
eate and to drynke thys ſpīrytuall meate and  
drynke

**The delcatabacion of the Loides Supper**  
 Drynke, was as hym selfe declarcth to eate and  
 drinke Chyrist. They dranke of the stene (sayth  
 Daule) that wente wyth them. Whych stene  
 was Chyrist. And we eate and drinke the very  
 same stene. Whych is nothyng els, then to be-  
 leue in Chyrist: They beleued in Chyrist to come  
 and we beleue in hym come & to haue suffered,  
 where is nowe thynke ye. **M** Moyses lytterall  
 sence for the eatyng of Chyristes materpall bo-  
 dy: Our fathers were one, & the same church  
 wyth vs vnder the same testamente and pro-  
 myse, and euen of the same sayth in Chyrist.  
 And euen as they eate hym & dranke his blood  
 euen the same spirytual meate and drinke that  
 we do eate and drinke: so do we nowe in the  
 same sayth. For what elles was signyfyed by  
 thys maner of speache, oure fathers dyd eate  
 and drinke Chyrist, the they beleued in Chyrist  
 to be incarnated and to suffer death: what els  
 ment the poore woman of Canane by eatinge  
 then to beleue: whē she answered Chyrist, say-  
 inge. Ye say so th my Lorde. But yet do the ly-  
 tle whelpes eate of the crummes that fal from  
 theyr maysters table. Chyrist dyd she answer in  
 an allegory according to Chyristes first answer  
 vnto her, the meanyng by thē eatyng of the  
 crummes the belife of hys wordes and gospel  
 to be scatered amonge the gentyles as Chyrist  
 answeryng, confirmed her meanyng, sayenge:  
 A woman greate is thy sayth. He sayed not,  
 thou arte a greate eater & deuourer of breade.  
 Here it is playne to eate in the scrypture is  
 taken to beleue: as Chyrist hym selfe expoundeth  
 it, so ofte, and so plentuously. And I am here  
 compelled to inculke and iterat it wyth so ma-  
 ny

Math. xv.

John. vi



The figures cōpared with thele verities,  
my wordes, to satisfie (if it were possible) thys  
earnall fleshe bowerer and fleshy Jewes

**N**owe to examyn and to discusse this mat-  
ter more deavly and plainely, I shall compare  
the olde passeouer wyth the newe and supper  
of the Lorde. And to shewe you howe the fi-  
gures corresponde theyr verities: I wyll be-  
gyne my comparison at Baptisme compa-  
ring it with the lordes supper, which be þ two  
Sacramentes leaste vs nowe vnder the grace  
of the gospel And afterward (to set forth both  
these Sacramentes plainely) I wyll compare  
circuncision wyth baptysme: & the passe lambe  
wyth Chrystes supper.

**W**e (by baptisme testified vnto the cōgre-  
gacion our entrynge into the body of Chryste  
(take here Chrystes bodye, as doth Paule for  
his congregacion) to dye, to be buryed, and to  
ryse with him, to mortify our fleshe, and to be  
renewed in spirite, to cast of the old man and  
to do vpon vs the newe: euen so, by the than-  
kes giuyng for so dyd the olde greke doctours  
call thys supper at Goddes bourde or at the  
Lordes supper (for so doth Paule call it) we te-  
stify the vnitie and communion of our hertes,  
glued vnto the whole body of Chryste in loue:  
yea and that suche loue as Chryste at thys, his  
last supper expiessed: what tyme he sayed, hys  
body shoulde be broken, and his bloud shedde  
for the remissō of our synnes. And to be short.  
As baptism is the badg of oure faythe, so is  
the Lordes supper the token of oure loue to  
God and our neighbours: where vpo stādeth  
the law and the prophetes. For the ende of the  
precepte, is loue out of a pure herte, and good  
conscis

i. Corin. x. xi.  
and. xii.  
Rom. vi.  
Eph. iii.

Eucharistia  
thankes ge-  
uynge.

i. Corin. xi

i. Timothe .i.

**The fygures compared.**

conscience and fayth vntayned. So that by Baptisme we be incipated and cōseigned vnto the worshyppe of one God in one fayth. And by the same fayth and loue at the Lordes Supper, we shewe oure selues to continue in our possession, to be incorporated and to be the very members of Chyestes bodye

**B**othe these Sacramentes were figured in Moyses lawe. Baptisme was figured by circumcision: and the Lordes Supper, by the eatyng of the pascelambe. Where lyke as by circuncy syon the people of Israell were rekened to be Godes people, seuerall from the gentyle, so be we now by baptisme rekened to be: cōseigned vnto Chyestes church seuerall fro iewes, paymys &c. And as theyr pascouer, is to saye, theyr solempne feast yerele in eatyng the pascelambe, was an vtwarde tokē of theyr perseuerance in theyr relygion, and in remembrance of theyr passyng out of Egypt into the lande of Chanaan: so is now the eatyng of the Lordes Supper (whiche Chyist and Paule tolled our pascouer) a token of our perseuerance in our chyisten profession at baptisme: and also thanks giuyng wyth that ioyful remembrance of our redemption from synne death, and hell by Chyestes death. Of the figure of thys supper: oure newe pascouer: thus it is wrytten.

After ye be entred into that lande whiche the Lord God shall gyue you accordinge to hys promyce: ye shall kepe thys ceremony And when your chyldren aske you what religion is thys: ye shall answer them. It is the sacrifice of the passyng ouer of the Lord, when the Lord passed forth by the houses of the chyldren of

Luk. xii  
i. Cor. v

Exod. xii.

Israell

unto the veritie

Luk. xxi

Israel in Egypte, smyrting the Egyptians and  
deluerynge oure house. Whys calyng the  
foze of the palle lambe was the figure of the  
Lordes Supper, whiche figure when the houre  
was comen that he woulde it to ceasse & gyue  
place vnto the veritye, as the shadowe to va-  
nysh awaye at the presence of the bodye: he  
sayed thus. Wpith a teruent desyre do I long  
to eate thys pascouer wpth you ere I suffer.

Agayne, let vs cōpare the figure wpth the  
truth, the olde pascouer wpth the newe, and  
diligently cōsider the property of speakyng.  
in and of eyther of the. Let vs expende the luc-  
cession, imitation, & tyme, how the newe succe-  
dinge the olde, the meadiatour Christ betwene  
both sittynge at the supper celebratyng both  
wpth hys presence: dyd put out the olde and  
brynge in the new. For there is in eyther of the  
such lyke cōposicion of wordes, suche affinitye  
and proportyon of speache, suche sympleude  
and propertie in them both, the newe so corre-  
spōdyng in al thynges to the olde that the old  
declareth the new, what is it wherfoze it was  
instituted, and what is the very vse therof.

Two thynges  
to be conside-  
red in the Sa-  
cramentes

And to begynne at circuncyson the figure of  
Baptylme, ye shall vnderstande, that in suche  
rytes and sacramentes there are two thynges  
to be cōsidered, that is to wyl. The thyng, and  
the sygne of the thyng. The thyng is it wher-  
foze the sygne is instituted to sygnify it: as in  
circuncyson, the thyng is the couenaūt to be  
of the people of God, and the sygne is the cut-  
tyng of the foze kynne of the preuy member.  
In the pascouer, the thyng was, the remem-  
braunce wpth thankes geyng for the deliue-  
raunce



**The figures compared.**

raſſe out the harde ſeruitude of Egypt: but the ſygne was, the lambe roſted wyth ſuch ceremonies as were there preſcribed the. So in baptiſme: The thyng is the promyle to be of the church of Chriſt: the ſigne is, the dypinge into the water wyth the holy wordes. In oure Lordes ſupper, the very thyng is, Chriſt promiled and crucified, and of fayth thanks geyunge vnto the father for hys ſoone giuen to ſuffere for vs. But the ſigne is, y dealing and diſtributing of reaching forth of the bread and wyne, wyth the holy wordes of our lord ſpoken at his ſupper, after he had thus dealt the bread and wyne, vnto his diſciples.

¶ And here is it diligently to be noted: That in all ſuche rites, ceremonyes, or Sacraments of God thus inſtituted: theſe two thynges (that is to witte the thyng ſignified, and the ſigne that ſignifieth) be concurraunt and inſeparable. It is the comen vſe & proprietye of the ſpeache in the ſcripture, to call the ſygne, the thinge. As is circumciſion called the cōuenant. Euerye manchild muſt be circumciſed that my cōuenant might be in your fleſhe for a perpetual bande. And yet was it onely but the outward ſigne & ſcale of the cōuenante, that the ſede of Abraham ſhoulde be his eſpeciall choſe people, and that he woulde be theyr God. The lambe, that was but the ſigne, was called the paſſeouer: and yet was not the lambe the paſſyng ouer, but the ſigne onely excitynge & moniſhyng them to remembre that deliuerance by the angell paſſyng by the Iſraelites in Egypte. ſmitinge the Egyptians, And ſpke the ſcripture did vſe this trope or maner of ſpeach  
with

The ſigne is called ything

Genesi. xviii.

Exod. xii

unto theyr verities.

with so great grace in the olde rytes & ceremonies that figured our Sacraments: why may it not with like grace, for that analogye & proper congruence of the figures wyth theyr verities, vse the same phrase & manner of speech in theyr verities? Yet the scripture called the signe the thing, in circuncision & the passeouer: why shoulde we be offended wyth the same speech in our baptism & in the lordes supper? Syth such maner of speech haue no lesse grace and fulnes here thē there to brynge the thyng signified in to our hertes by suche outward sensible signes. For when that signe of circuncision was gyuē the childe: then were they certified (as an outward tokē may certify) that the childe was of þe people of Israel. And therfore did the signes then, as they do now beare the names of the thynges which they signified as the lamb eaten in the passeouer, was called the sacrifice and the self passeouer none other wyse then in oure newe passeouer, that is the lordes supper, the bread broken &c. is called the body of Christ, and the wyne poured forth and distributed to eche mā, the blood of Christ bycause þe breade so broken and dealete signifyeth vnto the receyvers and putteth them in remembraunce of the sacrifice of hys bodye on the aulter of the crosse, & of his blood poured forth for oure redemption. So that thys manner of speache in thadministracion and vse of the supper of oure Lorde: to saye. This is my body, and this is my bloude: is as much to saye as, thys signifyeth my bodye, thys signifyeth my blood. Which supper is here celebrated to put vs in remembraunce of Christes death and

The fygures compared.

to exerce vs to thankes geuyng.

**E**ither let it offende the (o Christe reader). That est, is take for significat: that is to saye. This is that, is as much to saye, as thys signifypeth that. For this is a comen maner of speache in many places of scripture, and also in oure mother tongue: as when we se manye pictours or images, whych ye knowe wel are but sygnes to represent, the bodys whō they be made lyke, yet we saye of the image of oure lady. This is our lady, & of. s. Katharine, this is saint Katharine, and yet do they but represent and signifie vs, our lady or saynt Katharine. And as it is wytten. The thre bzaunches are thre dayes. The.iii. baskettes are.iii. daies. which was not els but thei signified.iii. daies Also in the. xxviii. ca. Jacob saide. This stone whych I haue sente by an ende, shalbe godes house, whych stone yet was neuer gods house nor neuer shalbe: but onely dyd signify godes house to be builded in that same place. Agayne Pharaos dreamed to haue sene .vii. fatte oxen, & eselons. .vii. poore lene oxē. which Joseph expounding said: The. .vii. fatte oxē are, .vii. plētpouse yeaues: & the .vii. lene are: .vii. deare yeres, in whych phrase or maner of speache euery man seyth that the oxen were no yeaues: but they signified such yeaues. Merueyl not therefore though est, lyke wyse in thys sentēce Hoc est corpus meum, be taken for significat, as much to saye, as thys signifieth my bodye. And yet for bicause the scriptures cōferred together expounde them selve as saith. . Austyne And Peter. That we haue before a sermō and suer pꝛoueticall speache vnto whych yf we at

Est is taken  
for significat

Gene. xl.

ii. Pet. ii.



vnto they? verittie.

Eze. v.

tēde as vnto a light set vp in a darke place, we do well. I shall shewe you a lyke phylse in Ezechiel where the destruction of Ierusalē was thus figured, God commaundynge Ezechiel to take a swerde as sharpe as a rayser, & shawe of his head and berde, and then take a certyne waight of the heares deuided into thre partes. The one, he shoulde burne in the myddes of the cite. An other he shoulde cut rounde about and caste the threde vp in to the wynde. i.e. whiche done he sayed: Thus sayeth the Lorde God. This is Ierusalem. Whiche acet & dede so done, was not Ierusalem. But it signified and preached vnto the beholders of it. Ierusalē to be destroyed none otherwise thē the breakeynge and distributyng of the breade & wyne called Chyistes body and bloud signifieth and preacheth vs the death of Chyiste, the figure and signe bearyng the name of the thyng signified, as in the Prophetes speache, sainge: This is Ierusalē: which did but signify Ierusalem. When Chyist dyd breath into his disciples, sayngē. Take ye the holy goost: the same breath was not the holy gooste, but signified and representēd thē the holy goost. with a thousande lyke maner of speache in the scripture.

John xx

In the olde passeouer thankes were gyuen for the slaughtre of the fyrst begoten, wherein the kinges posteritie of Egypt fel away. (The Hebrewes spared, passed ouer, and deliuered. But in the new passeouer, thankes were gyue that the onely begottē sonne of the most high: est was crucified, whereby al faythful are spared, passed ouer, & not smitē with the swerd of dampnacion, but deliuered and saued in the  
lambes

**The figures compared to the veritie.**

Lambes bloude that hath take away the synne of the worlde. In the olde passeouer. The lābe or feast is called the Lordes passeouer, and yet was neyther the lāpe nor the feast his passyng ouer: but the sygne and commemoratiō of hys passyng by. And euen so it is now in the new supper of our Lord. It is there called the body of our Lord, not that there is any thyng, wherein hys very naturall body is contayned so longe & brode as it hanged on the crosse, for so is it ascended into heauē and sitteth on the right hand of the father: but that thyng that is there done in that supper, as the breakyng & dealing & eating of the breade, & the whole like action of the wine, signifieth representeth and putteth into our hertes by the spyrte of fayth thys commemoration, ioyfull remēbraunce, & so to geue thanks for that inestimable benefyte of oure redemption, wher in we see wyth the eye of our fayeth presently his body broke and his bloude shed of oure synnes. Thys is no small sacrament. nor yet reuerentlye to be entreated: but it is the moste gloriouse and highest Sacramente, wyth all reuerence & worshipp, wyth thanks geuyng to be mynystrēd, vled receiued, preached & solempnely in y face of the congregation to be celebrated: of whose holy administration and vse I shal peraduventure speake in the end of thys supper.

But in y meane reason (Christe reader) let these sensible sygnes sygnifye and represente hys death, and prynte it in thy herte geuyng thanks incessantly vnto God the father for so incomparable a benefyte, that hath geue y his owne onely so dearely beloued sonne oure

The same must be worshipped to whome thanks are given.

The vse of the Suppers

cautione

in lyke propertie of speech

Abac. ii

Sanctour Iesus Chyrste to dye for thy synnes  
yea & that whē we were not his chyl dren but  
his enemyes: Chyrstes disciples sayd to the mā  
where is this gyste chamber where I myghte  
eate the passing by with my disciples: and thei  
prepared the passeouer. And yet Chyrst eat not  
the passeouer, but the lambe with his disciples  
where it is playne, the signe to do on the name  
of the thing.

John vi

i. Cor. xi

At laste, consyder vnto what ende all thin-  
ges tended in that last supper, how the fygure  
teached the veritie, the shadowe the body, and  
how the veritie aboleshed the figure, and the  
shadowe gaue place to the bodye. Looke also  
wyth what congruence, propozcion, and simili-  
tude both in the action and the speech, all thin-  
ges wer: consummate and finished, and all to  
lede vs by such sensible signes from the figure  
vnto the veriti, from the fleshe vnto the spirit  
And take thou here this infallible and assured  
saying of Chyrst neuer to fal fro thy mynde in  
this last supper, do ye this into þ remembrance  
of me And also of I dauid, sayng So ofte as ye  
shal eate this breade (so this heretypke calleth it  
bread euē after þ wordes of the popes cōsecra-  
cion) and drinke of thys cuppe, prayse, declare  
and geue thanks for the death of the lorde vn-  
tyl he shal come agayne to iudgemēt. Remeber  
thou also: what Chyrste sayed to the carnalle  
iewes taking the eatyng of his fleshe and drin-  
kinge of his bloude so carnallye, answerynge  
thē. My flesh profiteth not, meaning to eate it  
bodely but the spirite maketh lyfe. And to this  
set the prophet Abacukes sentence. The iust li-  
ueth of hys saythe.

Luk. xxi

Luk. xxi

And



**Christes bodye is not here**

And nowe (Christe reader) to put the cleene  
oute of doubte, that Christes bodye is not here  
present vnder the foyme of bread (as the papis-  
tes haue mocked vs many adaye) but in hea-  
uen, euen as he rose and ascended. Thou shalt  
know that he tolde hys disciples almost twen-  
ty times betwene p. xii. & xviii. chap of Iohan  
that he shoulde, & woulde go hence, & leaue this  
worlde, where to cōforte them agayne for that  
they were so heauy for hys bodely absence, he  
prompted to sende them hys holy gooste to be  
their cōforter, Defender, and teacher: in whom  
and by whom, he would be present with them &  
all saythfull vnto the worldes ende. He sayed  
vnto his disciples. I go hence, I go to the fa-  
ther, I leaue the worlde, and nowe shall I no  
more be in the worlde, but ye shall abyde still in  
the worlde. Father I come to the. Dooze men  
haue ye euer wyth you, but me shall ye not all-  
wayes haue wyth you, And when he ascended  
vnto heauē, they did behold him and sawe the  
clowde take hys bodye out of their syghte, and  
thy fastening their eyes after him, the two mē  
clothed in whyte, sayed vnto them, ye men of  
Galile wherfore stande ye thus looking vp frō  
to heauē? Thys is Iesus that is taken vp frō  
you into heauen, whiche shal so come agayne,  
euen as ye haue sene hym goynge hence.

Here I woulde not dreie to eliete frō hys lite-  
terall playne sense. All these so playne wordes  
be sufficient. I trowe to a Christen mā to cer-  
tifie hys conscience that Christe wente hys  
waye bodely ascending into heauē. For whē he  
had tolde his disciples so ofte of his bodely de-  
parting from them: they were inuiculous hea-  
uy

Act. ii.

but in heaven.

**Ioh: xiii. 7, xv**

up and sayde. Vnto whō Christ sayd. Because  
I told you that I go hence, your hertes are full  
of heavines. If they hadde not belueed hym to  
haue spoken of his verye bodily absence: they  
would neuer haue so moyned for hys goynge a-  
way. And for because they so vnderstode hym,  
& he so ment as his wordes sowned: He added  
(as he should haue sayd) (be ye neuer so heauy  
o: how heauely so euer ye take my going hēce.  
yet do I tel you trouth. For it is expedient for  
you ꝑ I go hence. For if I should not go hēce,  
that comforter shoulde not come vnto you  
But and if I go hence, I shall sende him vnto  
you. And agayne in the same chap. I am comē  
from the father, and am comen into the world,  
and shall leaue the worlde agayne and go to  
my father. What mistery, thynke ye should be  
in these so manifest wordes? Did he speak thē  
in anye darke parables? Dyd he mane other  
wyse them he speake? Dyd he vnderstād by go-  
ynge hence so oft repetēd, to tary here styll: o:  
dyd he meane by forsaking & leaupng ꝑ world  
to be but inuisible beyng styll in the worlde  
wyth hys body? No surelye. For he mente as  
faythfully & as playnely as hys wordes sown-  
ed, and euen so dyd hys disciples wythout a-  
ny more meruelynge vnderstāde hym For they  
answered him sayeng: Lo now speakest ꝑ aper-  
tely: neyther speakest thou any prouerbe. But  
what a darke prouerbe and subtil riddle had it  
bene: if he had ment by hys going hēce to haue  
taryed heare styll: and by forsakynge the  
world, to abyde styll in the worlde: and by his  
goynge hence to his father by hys verye bodily  
ascēcion, to be but inuisible? Who woulde in-  
terprete

**Chrystes body is nothere**  
terprete thys plaine sentence thus: I go hence  
that is to saye: I tarpe here styll: I forsake the  
worlde and go to the father, that is to saye, I  
wyl be but inuisible and yet here abyde styll  
in the worlde bodely: For as concernynge his  
godhead, which was euer with the father, and  
in all places at once, he neuer speake such wor-  
des of it. Whē Chryst sayd (his death now at  
hande) vnto his disciples: nowe agayne I for-  
sake the worlde & go to my father, but ye shall  
tary styll in the world. Yf they wyl expound by  
his forsakyng the worlde, to tary here styll bo-  
dily, and to be but inuisible: why do they not  
by lyke expolycyon interpret the taryng here  
styll of the disciples at that tyme, to be gone  
hence bodely & to be here visyble: For Chryst  
dyd set these cōtraries one agaynst another to  
declare eche other. As if to tary here styll, dyd  
sygnify to the disciples that they should abyde  
in the world as it doth in dede: thē must nedes  
his goyng hence & forsaking the world signifi-  
his bodely absence as both the, wordes playn-  
ly shewe. Chryst ment, & they vnderstode them.  
But in so playne a matter what nede these  
wordes: Be thou therfore sure (chryste reader)  
that Chrystes glorified bodye is not in thys  
worlde, but in heauē, as he thither ascended, in  
which bodye he shall come euen as he went glo-  
riously with power & greate maiestie to iudge  
all the worlde in the laste day. Be thou therfor  
assured, that he neuer thus iugled nor mocked  
hys so dearely beloued disciples so full of hea-  
uines nowe for his bodely departynge. For yf  
he had so ment as our pappstes hau peruerter  
hys sayng, his disciples would haue vnder-  
at so



but in heauen

at so straunge maner of speache. & he woulde  
haue exprelled his mind playnely, Cyth at thys  
tyme he was so ful set to leaue the in no doubt  
but to coufost the wyth his playne & conforta-  
ble wordes. And if he woulde haue bene but  
inuisible and styl bodely pccet: he woulde ne-  
uer haue couered him selfe with the cloude the-  
wpyng them and testyf yng aslo by those two  
men hys verye bodelye ascencion out of theyr  
sightes. We may not make of his very bodily  
ascencion, suche an inuisyble iugelynge cast as  
our papistes sayne. Fashionyng and saynyng  
Christ a body nowe inuisyble nowe in manye  
places at once, and then so greate and yet in so  
lytle a place, not deserned of any of our senses  
nowe glorified, nowe vnglorified, nowe passi-  
ble, and then impassyble. & I wote nere what  
they imagyn and make of theyr maker, and all  
wythout any worde, yea cleane agaynst al the  
wordes of helpe scripture. For surely, in thys  
theyr imagynaeyon and so saynge they byng  
in afresh, the heresy of þ great heretyke Mar-  
cyan, whych sayd that Christ toke but a phan-  
tastical body. And so was nether verely borne  
nor suffered, nor rose, nor ascended verely: ney-  
ther was he very man. Whych heresy Tertu-  
lian confuteth, Christ toke verely our nature  
such a passyble and mortall bodye as we beare  
about wyth vs, saue that he was wythout all  
maner of synne. In suche a bodye he suffered  
verely, & rose agayne fro death in such a glori-  
fied bodye now immortal &c. as euery one of vs  
shall ryse at the general iudgemente. It is ap-  
probiued onelye to his godhode to be euerye  
where & not to be circumscribed nor contained  
in any

**The Declaracion of the lordes Supper**  
 In any place. And as for our papistes prophane  
 voyced voyces, his bodye to be in many places  
 at once indefinitelyne incircumscripitive *Ad per  
 modum quanti neque localiter & cete.* includeth  
 in it selfe contradiction, of whiche Paule  
 warned Timothe callinge them the opposycy  
 ons of a false named science for that theyr scho  
 lastical diuinitie must make objections agaynst  
 euerye truth, be it neuer so playne wryth pro  
 & contra: whiche science many that professe it  
 (Capeth Paule) haue erred from the fayth, as  
 for thys contention and battyle aboute wor  
 des profitable for nothyng elles, but to sub  
 uerte the heareres, I care not for them. For I  
 haue the almyghtye testimonye of the curclas  
 syngge worde of God readye to soyle all theyr  
 made and vntreasonable reasons, to wype  
 them cleane awaye, and to turne the into theyr  
 owne confusion.

i. Timo. vi.

ii. Timoth. ii.

i. Timothe. ii.

And for breause they holde them so fast by  
 Paule I shall loose theyr holde expoundynge  
 the Lordes Supper after Paule, whych addeth  
 immediatlye vnto the Cuppe, thys that Luke  
 there leaste forthe: Do ye this into my remem  
 braunce. Thys doth Paule repete so ofte to  
 put vs in mynde, that these thanks grynge  
 and supper is the commemoracon and the me  
 morial of Chyistes death. Wherefore after al he  
 repeated it yet agayne the thirde tyme sayng,  
 So ofte as ye shal eat this bread he calleth it  
 styl bread eue after the popes consecration) and  
 drinke y cuppe (he saith not drinke this blood)  
 se that ye grynge thanks, be ioyful and preach  
 the death of the Lorde, for so muche signyfye  
 eth, annunciate, in thys place, vntyll he come  
 that

i. Corinthe. xi



After Paule.

that is to saye, from þ tyme of his deathe and  
ascencion but þ he come agayne to iudgement  
Furthermore sayth Paule: whoso eateth this  
breaðe (he calleth it styl breaðe or drynke of the  
cuppe of the Lorde unworthely: is gilty of the  
body and bloude of the Lorde. The body and  
bloude of the lorde Paule calleth here the con-  
gregacion assembled togyther to eat the lordes  
supper. For they are hys body & bloude which  
are redeemed wryth his body & bloud, as he said  
in the .x. cha. before. The cuppe of thankes gys-  
upnge whych we receyue wryth thankes: is it  
not the felowshyp of the bloud of Christ? The  
breað which we breake (is it not the felowshyp  
of the body of Christ? For we being many to-  
gyther are one breaðe, and one body. So here  
Paule erroundyng hym selfe vsyth the same  
forme of speach that is vsed in these wordes.  
Thys is my bodye, takynge Is. for signifveth.  
We are one breaðe & one bodye, that is to saye,  
we are signified by one lofe of breaðe to be one  
body, he sheweth the cause, adding because we  
be all partakers of one lofe or pyece of breaðe.  
And in the .xii. cha. folowynge, he sayth playne-  
ly, ye be the body of Christ and his particulae  
members, & in the fyrst chap. to the Ephesiāns.  
God dyd set Christ to be the head ouer all vns  
to his congregacion whych he is his bodye. &c  
And bycause the cōparison in the .x. cha. be-  
twene the Lordes boarde and his supper, and þ  
deuyssles boarde and his cuppe, do declare thys  
matter: I shall recyte Paules wordes saynge  
Ye may not drinke the cuppe of the lord, & the  
cuppe of the dyuell both togyther. Ye may not  
be partakers of the lordes boarde & the deuyssles  
boarde

boarde  
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gacvo  
Thus



The declaration of the lordes supper  
boide both at once. The deuyles boide and his  
cuppe was not hys body & bloud, but þe eatige  
and drynkinge before theyr images & Idelles  
as dyd the heathen in the worship & thakes of  
theyr Gods. Of the which thinge thou mayst  
gather what Paule mente by the lordes boide  
and his cuppe. Nowe let vs retorne to Paule  
in the .xi. cha. They eate this bread, & drinke of  
this cuppe vnworthely, that come not vnto  
this boide wth such fayth & loue as they pro-  
fessed at theyr Baptisme. They eate vnwor-  
thely that thrust them selues in amonge this  
cōgregetion hauyng not þe loue that this Sa-  
crament & sygne of vnitie teacheth and signifi-  
eth. Which maner of people Paul in the same  
chapt rebuketh, & bendeth al his sermō against  
them for that they were contencyus, and came  
to gyther not for the better but for the worse.  
So that theyr coming together which should  
haue bene a tokē of fayth, & loue, was turned  
into thoccaseion & matter of dyssencion & stryfe  
bycause euery man dyd eate (as Paule sayeth  
hys owne supper and not the Lordes supper:  
wherin the bread and drynke is comen as wel  
to the poore as to the ryche. But here the ryche  
disdayned the poore and woulde not tarye for  
them. So that some (as the ryche) wente theyr  
way dronken and full: and the poore departed  
hungry & dry, whiche was a token of no equal  
distribucion of the bread and drynke: and that  
the ryche contempned the poore, and so became  
sclaunderous and gilty of the bodye & bloude  
of Chyrist: that is to wyte, of the poore congre-  
gacion redeemed wth Chyrist's bodye & bloud  
Thus they that came to gyther appearyng to  
haue

i. Cor. xi.

### After Paule

haue had that loue whych the Cupper sygnifyed & had it not vttered the selues by this cōte-  
 eyouse & vnloynge dealyng not to be mēbers  
 of Chyſts body, but rather gylty and hurtful  
 vnto thē. As if a ſouldyer of our aduerſaries  
 parte ſhoulde come in amonge vs wyth oure  
 Lordes badg, hauyng not that hert ſayth and  
 loue to our captayne that we haue, we would  
 (yf we eſpyed it by any token) take hym for a  
 ſpye and betrayer rather thē one of vs.

¶ Let a mā therefore (ſayth Paule) proue hym  
 ſelfe wel before, whether he hath thys ſayth to  
 Chyſt and loue to God and hys neyghbours  
 which al the profeſſed at Baptiſme, & this Cup  
 per ſygnifyed: and ſo come in amonge the con-  
 gregaciō to eate of this bread & drynke of thys  
 cuppe (he calleth it ſtyll bread & wyke: and nei-  
 ther hys bodye nor bloude) For he that eateth  
 and drinketh vnworthely, eateth and drinketh  
 his owne dānacion: bicauſe he diſcrpueſh not  
 the lordes body. He calleth ſtyll the lordes body  
 the cōgregation redeemed with Chyſtes body  
 as he dyd before, & alſo in the chap. folowynge  
 fetchyng hys analogy and ſimilytude at the na-  
 turall bodye. In whych eal though there be di-  
 uers members one exelynge an other, one in-  
 ferior, viler & more cōteptible then an other  
 yet may not the body want them: but muſt co-  
 uer them reuerētly and holde them in honour.  
 Aſcapne, in the body, though there be diuerſe  
 members of dyuerſe offices: yet is there no diſ-  
 corde amonge them, but euery membre be it ne-  
 uer ſo lowe & vile: yet doth it miniſter & ſerue  
 another, and all togyther holde vp & helde the  
 whole body. This cōſideracion wyth theſe cō-  
 paritons

The declaracion of the lordes supper,  
patifons so eloquently, so plentiuously, so lue  
ly doth Paule set forth in that. xii. capter, that  
no man can despyre any more. And all to brynge  
vs into the cōsideracion and discrecion of the  
bode of Churche whiche is hys congregacion  
without, whiche concideracion and discrecyon  
yf we thrust oure selues in with his signe and  
cognifans saynedly, we be but hypocrites and  
eate, and drynke our owne iudgemēt. For this  
cause many are sycke amonge you, and many  
are a slepe, & is, are dead. Here, it semeth some  
plage to haue ben cast vpon the Corinthians  
for this abuse in the eating of the Lordes sup  
per. For both the law and prophetes thierced  
vs plagis, as pestilence, fampne and swerd for  
our synnes. For yf we had iudged our selues  
that is, yf we had diligently examyned oure  
owne lpyng & repented: we should not haue  
ben iudged, that is to say punyshed of the lord  
But while we be punyshed we be corrected of  
the Lord lest we shoulde be cōdemned wyth  
the worlde. Wherefore my brethern, when ye  
come together to eate, tary one for another:  
Here is the cause of al this disticion wherfore  
Paule rebuketh them. But here myghte some  
of them obiecte & tel Paule. Why we come thys  
ther hungrye maye not tary so long: where vn  
to Paule answereth as he dyd before: sayng.  
Haue ye not houses to eate & drynke in? Do.  
ye cōdemne the cōgregacion of God, & shame  
them that haue: non. Here he calleth the poore  
the church, of God whoin afterwarde he cal  
led the body of the Lord, and now at laste  
sayeth. Yf any man be so hungry, let him eate  
somwhat at home, & so delay his hūger that he  
maye



After Paule.

may the better tary fore the poore, lest ye come to gyther vnto your condemnation. And as for other thynges I shall dispose and set in order whē I come. These other thynges were concerning this supper and such as were out of frame amonge the which if ye reade the whole Epistle are easy to see: & þ they were no necessary truthes for theyr saluacion. For all suche truthes Paule had preached them before and written the to. Neither were these other thynges lent faste, the assumption of our Ladye, halowynge of bowes, belles, and ashes, halowynge of vestimetes, and creppynge to the crosse, wyth suche other unwrytten vanities, as M. More lysteth to test and tryfull out the truth.

¶ Nowe haue ye the very pure sence of these Chyistes wordes, this is my bodye that is to say. This signyfeth or representeth my body takynge Est: for significat. As M. More hym selfe vttered it in hys Dialoqe put forth in Willyā Barlowes name, reciting the opiniōs of Ecolampadius and winglius: sayng, this is my body, is as muche to saye as this signyfeth my body, where he sayeth that Ecolampadius allegeth for hym Tertalian, Chrysostome and Austen, but falsely somtyme addyng more to theyr wordes, somtyme takynge away from theyr sentences. Which sayng is playne false and he helpeth þ man now departed, to tryll hys incomparable learnynge and very spirituall iudgement woulde not suffer hym to be ignorant in the vnderstanding of these olde holy doctours (whom I dare saye he vnderstode as well as More. And his conscience & faythfulness woulde not suffer hym falsely to peruerse them)

**The olde doctours sentence**

them as **M**ore belveth and peruerteth **C**hrist  
and **P**aul and all holy scripture. And it thys  
man had thus dealt wyth these doctours say-  
inges: **L**uther (against whom he did cotend in  
thys mater) would not haue left it vntold him

**B**ut (chyste reader) to put the out of doubt  
haue here these Doctours owne wordes both  
in latyne and englishe. And fyrst heare **C**er-  
tulan, where thou muste fynde vnderstande  
that there was and heretyke called **M**arcon  
saying that **C**hrist toke not to him the very bo-  
dy of mā, but an imagined & a phantastical bo-  
dy, to put of, and on. when he lysted: & so not  
to haue ben borne verely of the virgyn **M**ary  
nor ye to haue suffred verely death. &c. against  
whō, thus writeth **C**ertulan in lps. iiii. boke

**Certulan.**

**P**rofectus itaque le concupiscentia concupisse  
edere pascha, vt sum acceptū panem & distri-  
butum discipulis corpus suum illū fecit, hoc  
est corpus meum dicendo: id est figura corpo-  
ris mei. **F**igura autem non fuisset, nisi veritas  
esset corpus **C**eterū, vacuares, quod ē phan-  
tasma figurū capere non possit.

**W**hich wordes are thus in englyshe spoken of  
**C**hriste. **W**hich acknowledging him selfe with  
howe feruent desire helōged to cate the pasco-  
uer, as his bread take & distributing to his dis-  
ciples: made it his body saying: **T**his is my bo-  
dy: that is to saye, the signe of my body. **F**or  
figure had it bē non, excepte it were a veri bo-  
dy. **F**or a voyed thyng which is a phantasye  
can receyue no figure. **H**ere it is playne, that  
thys is my bodye after the olde holy Doctour  
is as much to say, as this is the figure or signe  
that representeth or signyfith my body.

**Also**

Of the wordes of the supper

Austen ca. xii.  
agaynste adi-  
mant.

Gene. vii.  
Leui. vii.  
Deut xii

**A**lso, thus sayeth Austen. Lex dicit non esse  
inaducandū sanguinē quod anima sit sanguis  
Quod lex dicit sanguis est anima: esse possum  
dicimus, sicut alia mirra et pene omnia scrip-  
turarū illarū sacramenta signis et figuris pla-  
na future predicationis, que iam per dominum  
nostrū Iesū Christū declarata est. xi. Possū eti-  
am interpretari preceptū illud in signo esse po-  
sitū. Nō enim dubitauit dominus dicere: hoc  
est corpus meū, quum signū daret corporis sui.  
Sic est enim sanguis anima, quomodo petra  
erat Christus Nec tamē quū hec dicerat, ait: pe-  
tra significabat Christum, sed ait: petra erat  
Christus. Que rursus ne carnaliter accipere-  
tur, spiritualement illam vocat, id est spiritualiter,  
intelligi docet. **W**hiche wordes be thus in  
englysh The law sayth that bloud should not  
be eatē, because the lyfe is bloud. Whych pre-  
cepte of the law and because that bloud is life  
we asserme it to be set lyke as many other al-  
moste innumerable sacramentes of those scrip-  
tures, full of sygnes and fygures of the pres-  
ching to com: whych now is declared by oure  
Lorde Iesu Christ. xi. And I maye interprete  
that precepte to be layed in a sygne. For the  
lorde doubted not to saye. This is my bodye:  
when he gaue the signe of hys body. And euen  
so is the bloud lyfe, and the stone was Christ  
And yet when he sayed these wordes: he sayed  
not the stone sygnified Christe: but he sayed  
the stone was Christ which lesse they shoulde  
be taken carnally, he calleth it spiritual, that is  
to say, he teacheth it to be vnderstande spiry-  
tually. Where is nowe Moyses lyttral sence,  
and materiall matter.

Now



# The confutation.

**N**owe shal ye heare Chrysostome. *Paul* *ce*  
*cupule tradidit Christus: licet dederit panem et*  
*vinum: non quod panis & vinu non sint sensibi-*  
*lia, sed quod in illes mentē herere noluer.* *Pa-*  
*me in suum corpus, quod est panis vite, subue-*  
*hit dicens. Hoc est corpus meū: perinde ac dica-*  
*hoc licet panis sit, significat tamen tibi cor-*  
*pus.* Thus it is in englysh. *Chrys* *ce* *gyunge*  
*breade and wyne, gaue no sensyble thyng: not*  
*that bread and wyne be not sensible: but that*  
*he woulde not our mynde to styke syl in them*  
*for he lyfted vs vp into his bodye, which is*  
*the bread of lyfe: sayng. This is my bodye, as*  
*though he shoulde saye. Though this be but*  
*breade, yet it signifieth vnto the, my bodye.*  
*Now iudge thou churken reader whyther*  
*more reporteth ryghte, of thys man that alle-*  
*ged these holy doctours, or no.*

*Home. Ierri*  
*operis imper*  
*facti,*

**N**owe haue ye the pure vnderstandinge of  
the wordes of the Loides supper confyrmed  
with the olde holy doctours. That this is my  
bodye, is as much to saye, as this signifieth my  
bodye. And this is my bloude: is, thys signify-  
eth my bloude. But yet was there neuer such  
maner of speakynge in the scripture. This is  
that. That is to say. This is cōforted & trans-  
substantiated into that. Or this is conteyned  
in that: the thing conuerted and chaunced kee-  
ping syl her forme, qualities, quantities &c. As  
to saye. Thys is my bodye, that is to say. This  
bread is cōuerted into my bodye, the bread aby-  
ding syl in his fashion, tast, colour, waighe &c.  
For *Chrys* *ce* when he conuerted water in to  
wyne, dyd not leaue the fourme, colour, and  
taste syl in the water. For so had it bene no

*The confuta*  
*cion of the pa*  
*pistes gloses.*

**O**f the papistes fayned miracles,  
chaunging. But let our couetouse conuerted  
choppe and chaunge brcade and wyne tyll we  
there fele, see, and tast neyther brcad nor wyne  
and then wyl we beleue them so they brynge  
for them the worde of God. For as for theyr  
falle iuggelyng we fele it at our syngers ende:  
we se it, had we but halfe an eye: we taste it at  
our tongues ende, and knowe it wpth all our  
wyttes and vnderstandyng so manifestly, that  
we perceiued them openly longe a go, to be the  
very antichristes of wom Christ and his apos-  
les warned vs to come in thys laste tyme  
**A**nd if they saie. That thys conuersion is  
made by miracles. Then must every one of the  
as ofte as he say a masse make vs many a my-  
racle, the very markes of Moyses church. For  
it is one great miracle þ Christes body shoulde  
come so sodenlye inuisible and so ofte out of  
heauen, & that suche a miracle as the worde of  
God neuer knew. An other þ so great a body  
shoulde be cōteyned in so lytle a place, and that  
one body shoulde be at once in so many places  
and two bodies in one place. An other that it  
is eaten, neyther the eater felyng it, nor the bo-  
dy eaten, suffering nor feling the teth of the ea-  
ter. With as many mo meruelous and like mi-  
racles or rather absurdities of the brcade and  
wyne, that there must be the forme, colour, tast,  
wayght, broken. &c. and yet neyther to brcade  
nor wyne in our belife excepte we wyl be bur-  
ned of them because we beleue not their iugge-  
lynge castes. O mischeous miracle makers.  
O cruell conuerters: O bloudy bouthchers  
**B**ut herke christe reader and I shall letone  
the to know Christes playne & trewe miracles  
fr. m

### The confutation.

from the sleight iugglinge of these crafty con-  
ueyers. Christ woulde neuer haue done miras-  
cle had men beleued hym onely by hys wordes  
but whē he sayd fy:ste these wordes. This is  
my body, no man doubted at them, no mā was  
in any vnbeleue of them, wherfore these wor-  
des must nedes be playne singler & pure with-  
out miracle, as these. The.iii. branches are.iii.  
dayes: without any subtyl trāsubstantiatio  
such insensible cōuersion, or any false miracle.  
Christ wrought all his miracles for the glorie  
of God to declare hym selfe bothe God & man  
so that al Christes miracles were cōprehended  
vnder mans senses or common wytycs, whych  
bryng in such knowledge vnto the vnderstan-  
ding. As when he chaunged water into wyne,  
the miracle was fyrst receyued with the syght,  
open at the eye, tasted wyth the mouth and so  
conuayed vnto the vnderstanding And now  
though we neither se nor tast that miracle, yet  
we heare it, se it, reade it, and so vnderstande  
that it was once a miracle done of Christ.  
whan he restored the sight to the blynd, healed  
the lame, clynsed the leprose, reared the dead  
all was seen herde, & so comprehended vnder  
oure mooste sure senses; that hys verry enemy-  
es were compelled to confesse them for mira-  
cles. But our miracle makers, that make day-  
ly so ofte and so many, are so farre from this  
clere point: þ their miracles in this mater, be  
not, nor neuer shalbe contayned nor compres-  
hedded vnder any of our. v. wittes, but they ra-  
ther delude and deceyue bothe, syght, taste, fer-  
tynge hearynge, and smellynge: ye our saythe &  
vnderstandynge so. Beware therfore of these  
micheuous



**Of the papistes fayned miracles.**

mischeuous miracle makers for their owne glorie & profit and wyl hpl the to, if thou beleuest not their lyes. Beware I saye of these merchauntes that wil sell the wares, which they wil not suffer þ to se nor to taste, nor to touch but when they shew the white, thou muste beleue it is blake: If they geue the bread, thou muste beleue it without anye worde of they faith, that it is Chykses bodye, & that of their owne makinge: If thou taste, se & fele it bread yet thou must say it is none though the scrip- ture calleth it bread. xx. times, Beware, beware I saye of Antichryst: whose cominge saye the

**I. Thellal. ii.**

**I. John. ii**

Paul (He is come already sayth John, nowe are thre many Antichrystes) shall be after the working of Bathan with an almighty power with false sygnes & wonders lyeing miracles and with al decite of vnrightheousnes. &c. ¶ To be to curiouse in so playne a sacrament and signe to caull Chykses clere wordes with sophistical sophisines, & to tryful out þ trouth wpyth tauntes and mockes, as Moze doth is no chrysten maner. And yf our papistes, & scho- lastical sophisters wil obiecte & make answer to thys supper of the Lorde, byngynge in for them, their vniuersal wordes (dead dreames, for we haue compelled Moze with stame to ste from the scripture, strewed with theyr bayne straung termes which Paule dāpneth, & geueth Timothe warning of) I shall, by Gods grace so set the almighty worde of god against them that alychrysten shall se their falshood & decite in this Sacrament: and so disclose their deuylsh doctryne & sight iugelynge, that all that can reade englyshe, shall se the truthe of Goddes worde

where & when the apostles first  
woorde openly beare downe their unwyrtten  
lyes. for it is verily the thinge that I desire,  
euen to be wyrtten agaynst in this matter, for  
I haue the solucions of al theyr objections rea-  
dy. And knowe ryght well, that the more they  
feare this Sacramente, the broder shall theyr  
lyes be spreade, the more shall theyr falseheade  
appeare & the more gloriouly shall the truth  
triumph: as it is to se this daye by longe con-  
tencion in this same, and other lyke articles:  
whiche the papistes haue so long abused, and  
howe more his lyes vtter the truth euery day  
more and more. For had he not come begynne  
for the clergy from purgatory, wyth his sup-  
plication of soules and Rastel and Rochester  
had they not so wysely played theyr partes:  
purgatory parauenture had serued them yet  
another yere: neyther had it so sone haue bene  
quenched, nor the poore soule and proctoure  
there ben wyth his bloudye byshoppe christen  
satte, so farre coniuured into his owne. Utopia  
with a sachel about his necke to gather for the  
proude pryestes in Synagoga papistica.

**¶** When Christe, was ascended into heauen:  
and had sent his apostles the spirite of trueth  
to leade them into all truth perceyvinge vn-  
to oure saluacion euen in to hym that sayed I  
am the trueth, of whiche trueth he instructed  
them after his resurrection. Luke. xxiij. & they  
had preached the same truth nowe at Ierusalem  
Act. ii. at whych preachynge there were that  
receyued theyr wordes and were baptized, a-  
bout. iiii. M. his apostles remembryng howe the  
mayster Christ at his last supper dyd institute  
and leaue them this holy Sacramēt of his bo-  
dy

## celebrated Christs Supper.

by & bloud to be celebrated & done in his remembrance amonge such as had receiued his gospel, were baptized, had professed his faith, and woulde perseuer in hys religion: byd nowe in this first congregatio celebrate the lords Supper breakynge the bread & eatynge it as Christ did teache them, whiche Supper, Luke & Paule called afterwarde the breakynge of the bread. **Act. ii.** sayinge. That they whiche gladlye had nowe receiued Peters acte, & were baptized: were perseuynge in the doctrine of the apostles, and in the comunion, & in the breakynge of the bread, and in prayer, whiche Sacrament was now a token of the presencence in their christen religion now professed. Of thys breakynge of bread, Luke wyrtenge of Paule sayinge vpon Troades, sayeth also, that they vpon a Saboth daye, when the disciples were come to gyther vnto the breaking of the bread Paule made a sermon during to mydnight. **Act. xx.** And that thys was no comen nor prophane vse but an heauenly Sacrament and a reuerente rite and vlage, the circumstances of the action declare, both in Luke and Paule: shewing it to be the very institution that Christ ordeyned at his supper, Paule thus recitynge thys breakynge of the bread: sayinge. The breade which we breake, is it not the fellowship of the body of Christ that is to saye, doth it not signify vs to be the body of Christ that is his congregation and people, as doth the wordes following declare: Paule addynge the cause sayinge. For we be manye manye are all together signified by the one lofe to be one bodye: for that we be partakers of the same bread,



### The restorpyng

Also before, he calleth in the same supper, the  
Cuppe of thanks gyuyng the felowshyppe of  
the bloude of Christ: that is to saye, the regre-  
gacion redeemed wth Chrystes bloud.

The holy Sacramēt therfore, woulde god  
it were trespased vnto the pure vse, as the apo-  
stles vsed it in theyr tyme. Woulde god, the se-  
cular princes whych shoulde be the verye pas-  
tours and head rulers of theyr congregacions  
committed vnto theyr cure, woulde fyrst com-  
mand or suffer the trewe preachers of Gods  
word to preach the gospell purely and plainly  
wth dyscrete liberty: and constitute ouer eche  
particulare parryshe suche curates as can and  
woulde preach the worde, & that once or twyse  
in the weke, appointyng vnto theyr flocke cer-  
teyn dayes after theyr discretion and zeale to  
godwarde, to come togyther to celebrate the  
Lordes supper. At the whych assemble the cu-  
rate woulde propone and declare them fyrste  
this text of Paule, i. Corinthians. xi. So  
ofte as ye shal eat this breade & drynke of this  
supper: that ye be to pouce, prayse, & gyue than-  
kes preachyng the deatch of the lorde. &c. which  
declared, and euery one exhorted to prayer, he  
woulde preach them purely Christ to haue died  
and ben offered vpon the aultare of the Crosse  
for theyr redemption: whych onely oblacyon  
to be sufficient sacrifice to peace the fathers  
wyath & to purge all the synnes of the worlde  
Then to excyte them wth humble diligence,  
euerye man vnto the knowledge of hym selfe  
and his synnes: and to beleue and truste to the  
foryguenes in Chrystes bloude: and for this  
is incomparable benefyt of oure redemption  
whycha

## Of the Lordes Supper

(which) were sold: bondemen to synne: to geue  
 thanks vnto God the father for so mercifull  
 a deliuerance thowhe the deathe of Iesu  
 Christ, euery one, some signing, and some say-  
 inge deuoutely, one or other psalme or prayer  
 of thākes giuyng in the mother tongue. Then  
 the bread and wine set before them in the face  
 of the church vpon the table of the lord: pure-  
 ly and honestly layed, lette hym declare to the  
 people the significations of those sensible sig-  
 nes, what the actiō and ded moueth, teacheth  
 and exhorteth them vnto: and that the breade  
 and wyne be no prophane comen signes: but  
 holy Sacramentes reuerently to be consyde-  
 red and receyued wyth a deape fayth, and re-  
 membraunce of Christes death and of the shed-  
 dyng of his bloude for oure synnes, those sen-  
 sible thynges to represent vs the verbe bodye  
 and bloude of Christ, so that whyle euery man  
 beholdeth with his corporal eye those sensible  
 Sacramentes: the inward eye of hys fayth  
 may se and beleue stedfastly Christ offered and  
 dyng vpon the Crosse for his synnes, howe  
 his bodye was broken and his bloude shed for  
 vs, and hath gyuen hym selfe whole for vs,  
 hym selfe to be all oures, and what so euer he  
 dyd to salue vs, as to be made for vs of hys fa-  
 ther our eyghtuousnes, our wise dome, holy-  
 nes, redemption, satisfaction, &c.

Then let thys precher exhort them louing-  
 ly to drawe nere vnto thys table of the Lord,  
 and that not onely bodely, but also (they) her-  
 tes purged by fayth, garnished wyth loue and  
 innocencye euery man to forgyue eche other  
 vnlaynedly, and to expresse or at least wyse to  
 ende

Col. 4. i.

### The restoringe

and shew them to follow þe loue whiche Christ  
 dyd sette before oure eyes at hys laste supper  
 whē he offered hym selfe willingly to dy for vs  
 hys enemyes, which incomparable loue to cō-  
 mende, by p̄age in Pauls argumentes, so that  
 thus, hys flocke maye come togyther, and be  
 ioyned in to one body, one spirite, ⁊ one people  
 This done let him come downe: and accompa-  
 ned honestly wyth other ministers come forth  
 reuerently vnto the Lordes table, the congre-  
 gacion nowe set rownde aboute it, and also in  
 theyr other conuenient seates, the p̄ssour ex-  
 hortinge them all to praye for grace saieyth and  
 loue whiche at this sacramente signifyeth and  
 putteth thē in myde of. Thē let there be reade  
 apertly and distinctly the. vi. cap. of Iohnis  
 thys mother tongue: wherby they may cleres-  
 ly vnderstāde, what it is to eate Christs flesh  
 and to drynke his blood. This done, and some  
 brieue prayer and prayse song or reade, let one  
 or other minister reade the. xi. chap. of the fyrst  
 to the Corinthians, that the people myght per-  
 ceue clearly of those wordes the mystere of  
 thys Christs supper, ⁊ wherfore he dyd insti-  
 tute it.

Rom. v.

These wyth such like preparacions and ex-  
 hortacions had. I woulde euery man present  
 shoulde professe the articles of our fayth open-  
 ly in our mother tongue, and confesse his syn-  
 nes secretly vnto God, prayng intierly that  
 he woulde now vouchaſe to haue mercy vpon  
 him, receiue his prayers, glewe his herte vnto  
 him by faith and loue encrease his fayth geue  
 hym grace to forgyue and to loue hys nygh-  
 boue as him selfe, to garnish his life with pu-  
 renes



The declaration of the lordes supper  
tenes and innocenye, and to confyrme him in  
all goodnes and vertue. Then agayne it beho-  
ueth the curate to warne & exhorte euery man  
deaply to cōsider and expende wyth hym selfe  
the signification & substance of this Sacra-  
ment so. þ he lye not downe an hypocrite & a dis-  
sembler, syth god is searcher of heart & raynes  
thoughtes and affectes: and se that he com not  
to the holy table of þ lord without that faith  
whiche he professed at his baptisme, and also  
that loue whiche the Sacramēt preacheth & te-  
stifyeth vnto, his herte, lest he now, founde  
gylty of þ body & bloude of the lord (that is to  
wyte a dissembler with Chyestes death & slaū  
derouse to the cōgregation, the body & bloude  
of Chyist) receyue his owne dampnacion. And  
here let euery man fall downe vpon his knees  
sayng secretly with al deuocion theyr Water  
noster in Englysh, theyr curate as ensample  
knyching downe before them. Whiche done, let  
him take the bread & este the wyne in the sight  
of the people hearing him with a loude voyce  
with godly grauitie & after a chaste religiouse  
reuerence rehersynge distinctly the wordes of  
the lordes supper in theyr mother tongue. And  
then distribute it to the mynysters: whiche ta-  
kyng the bread with great reuerence, will de-  
lyue it to the cōgregation euery man breaking  
and reachynge it forth to his next neyghboure  
and mēber of the mistike body of Chyist, other  
ministers folowing wit the cuppes pouringe  
forth and dealynge them the wine, al togrther  
thus beynge now partakers of one bread & one  
cuppe, the thyng therby signified & preached  
pynted fast in their hertes. But in this meane  
whyle

# The declaration of the Lordes supper.

Whyle must þ minister or pastouer be readinge  
the communicacion that Christ had with hys  
disciples after hys Supper, begynnyng at the  
washyng of their fere: so reading tyl the bread  
and wine be eaten & dronken and al the action  
done. And then let them all fall doune on theyr  
knees geuyng thanks hyghlye vnto God the  
father, for this benefit and death of hys sone  
wherby nowe by fayth euery mā is assured of  
remission of his synnes, as this blessed Sacra-  
ment had put them in mynd, & preached it the  
in this outward actiō & supper. ¶ hys done, let  
euery man commend & geue the selfe whole to  
God, & depart. ¶ I would haue hereto put my  
name, good reader, but I know wel that thou  
regardest not who writteth, but what is writtē  
thou esteimest the worde of the verite, & not of  
the authour. And as for M. More, whom the  
verite most offendeth, & doth but mocke it out  
when he can not sole it: he knoweth my name  
wel inough. For the deuyll his gardiā, as hym  
self saith: cometh euery day into Purgatorie,  
(if ther be any day at all) wyth hys heynous  
& enuious laughter, gnashyng his teeth & grin-  
ning, telling the procter with his Dopes preso-  
ners, whatsoeuer is here done or written aga-  
inst the, both hys person & name to. And he is  
nowe. I dare say, as great with his gardiā, as  
euer he was. ¶ If any man tell ye, loo here is  
Christ or ther is he, beleue hym not. For ther  
shal arise false Christes false anointed geuing  
great myracles. Take hede I haue told  
ye before, if thes therfore tel ye: lo, he  
is in the desert, go not furth, lo, he  
is þ preyng pite, beleue it not.

Finis

John. iiii.

These woꝛ-  
des of his are  
in his boke  
that he made  
for the poore  
soules in pur-  
gatorie.

Marke. xiiii.